LONDON, ONTARIO, SATURDAY, NOVEMBER 2, 1912

Our Dead

Nothing is our own: we hold our please Just a little while, ere they are fied: One by one life robs us of our trea

ures; Nothing is our own except our Dead. They are ours, and hold in faithful keeping, Safe forever, all they took away.

Cruel life can never stir that sleeping Cruel time can never seize that prey.

Justice pales; truth fades; stars fall Justice pares; trust index, from heaven;
Human are the great whom we revere:
No true crown of honor can be given,
Till we place it on a funeral bier.

How the Children leave us: and no traces
Linger of that smiling angel band;
Gone, forever gone; and in their place
Weary men and anxious women stand.

Yet we have some little ones, still ours They have kept the baby smile we know, Which we kissed one day, and hid with

On their dead white faces, long ago, When our Joy is lost-and life will take

it—
Then no memory of the past remains;
Save with some strange, cruel sting, to

Bitterness beyond all present pains. Death, more tender-hearted, leaves to

sorrow Still the radiant shadow, fond regret: We shall find, in some far, bright to-Joy that he has taken, living yet.

Is Love ours, and do we dream we know Bound with all our heart-strings, all our

Any cold and cruel dawn may show it. Only the dead Hearts forsake us never; Death's last kiss has been the mystic

Consecrating Love our own forever Crowning it eternal and divine.

So when Fate would fain besiege ou

city,
Dim our gold, or make our flowers fall,
Death, the Angel, comes in love and pity,
And to save our treasures, claims them
all.

THE RELIGION OF ORANGEISM

A DAMNING INDICTMENT OF THE ULSTER CAMPAIGN

By Rev. Ambrose Coleman, O. P. By Rev. Ambrose Coleman, O. P.
Sir Edward Carson has given out that
the movement he and his supporters are
engaged in is not one of mere politics.
"It is a religion," he said. And he
added: "By that religion we stand."
No enemy could have uttered a more
damning indictment of the Orange campaign. If it is a religion, that religion
the the very antibusis of Christianity. is the very antithesis of Christianity For it preaches pride, arrogance, domination, hatred and contempt for our neighbor. It is of the earth, earthly; not a shred of spiritual fibre can be seen in it. Under the cloak of fears, of perto continue the systematic persecu-tion of Catholics which has up to the present perpetuated the inequality existing in business life in the North and in official life all over the country. The ostracism exercised on Catholics in all the higher walks of life is the work of Irish Freemasonry.
This is ably seconded in the North by
Orangeism, which is a form of Free
masonry suited to the working classes.
The two societies work in harmony with
one another and have many points of contact, and the Protestant Church that is the so-called "Church of Ireland," works in harmony with both in the struggle for Protestant ascendancy. Time was when the Presbyterians, de spised and ostracised like the Catholics oppression, but now that they have grown strong and wealthy and have their share of Masonic influence, they stand side by side with the Episcopalians. And the same may be said of the Methodists and other self-styled Evangelical Churches, though what they are now clamouring for it would be hard to find in the Evangel of Jesus Christ. oppression, but now that they have

Orangeism is a phenomenou the like of which it would be impossible to find in the history of Christendom. Its creed is very simple and might be summed up in the formula: "I believe in the battle of the Boyne." The theologpattle of the Boyne." The theological consequences of this Creed are that as King William with his Protestant forces put to route the Catholic troops of King James in a battle fought more than two centuries ago, the ascendancy of a Protestant minority, is to be perpetuated. rity, is to be perpetuated in Ire-till the crack of doom, and any attempt to destroy that ascendancy is a violation of the clearly expressed Will of God. This is the doctrine that has been preached every year on July 12 in the Protestant churches in the North of Ireland. The usual effect of religi ious teaching is supposed to make us mild and gentle towards our fellow-men, but this doctrine produces the opposite ffect, for it makes the Oranger aggressive towards their Catholic neighbors with whom they may have been on the best of terms for the whole of the twelve months previous. When the fever of theological hatred has run former amicable relations are renewed as if nothing out of the way had transpired. But what a parody all this is of the teaching of Our Lord.

to be stationed there owing to its spiritual destitution, that 80 000 of the Protestant people were living in a state of practical heathenism. In all probability there are few among these thousands who have not signed these thousands who have not signed the Covenant and are taking other illegitimate measures to preserve their "religion." For whether they believe in God or not, or whether they are living in practical heathenism or not, does not matter to their leaders provided they make a united effort to hinder justice being meted out at last to their Catholic countrymen. This is in reality the "religion" by which they stand, a religion for most of them without God and without a Creed, though the Holy

religion for most of them without God and without a Creed, though the Holy Name of God is continually on their lips for political purposes. The anarchists of Barcelona were at least snarchists of Barcelona were at least free from such sickening hypocrisy.

Tuis meeca of Orangeism, from which the loud ories are proceeding that its religion is in danger, has not in spite of all its wealth been able, or rather will-ing, to support a due sufficiency of ministers or build churches enough, and money for additional ministers is being collected for it at synods outside the collected for it at synods outside the Providence of Ulster. But there is not much hope that if the ministers come will be filled with devout congregations. For the few churches available are very badly attended and the ministers are at badly attended and the ministers are at their wits end to attract congregations. There is a plethora of sensational preaching, as the simple Gospel has no longer power to attract. Looking over lists of sermons recently announced, we find the following: "Political Chafi," "The Signing of the Covenant," "The Story of the Covenant," "Under the Yoke of Rome." Political and no Popery sermons are the order of the day. You will never hear a sermon announced on one or other of the Ten Commandments. The preachers do not lash at ments. The preachers do not lash at the vices of the people. What a pitiful the vices of the people. What a picture contrast all this presents to the Catholic churches, crowded several times on Sundays and sometimes on weekdays with devout congregations. What a contrast to the sermons presched in them every Sunday on the Gospel of the day, simple, forcible and convinc-ing. If eyes were not blinded by hatred

many would open to the truth.

The outrages in the shippards by which over 2 000 Catholics (together with some Protestant Home Rulers) have "religious spirit" formed by the teachings of Orangeism. It is of the very same nature, differing only in degree, as the cruci fanaticism that breaks out periodically among Mohamedans. The Tarks from time to time, urged on by their muliabs, sweep down or defered. their mullahs, sweep down on defeac less Armenians and massacre men, women and children. It is the Will of women and children. It is the Will of Allah that these "infidel dogs" should die. The Orangemen would have done the same scores of times in the North of Ireland if not restrained to some extent by the fear of the law. Have they not the sanction of God for acts done to "keep the Papishes down" and preserve the principles of civil and religious liberty? I say they were restrained to some extent by the fear of the law, but not wholly, for up to forty years ago they enjoyed a certain immunity for the murder of Catholics, as they were well aware that they would be always discharged from trial as "Not guilty" by Orange juries. A shudder passed through their entire ranks in the late sixties, when Montgomery, an Orange policeman, was, after several abortive trials, found guilty of the murder of Glass and executed. He was the first Orangeman to suffer death for the nurder of a Catholic

ornelty towards Catholics is not confined to men. The Protestant girls and women in the mills practise it on their women in the mills practise it on their fellow-workers, and even the children going to school make the lives of Catholic children unbearable whenever they get an opportunity to persecute them. For the memory of the Boyne and its theological consequences are instilled into Protestant children before they come to the use of reason. No restraining power is exercised by the Protestant bishops and clergy, with few exceptions, for they too hold by the Creed: "I hefor they too hold by the Creed: lieve in the Battle of the Boyne part of their programme is to foster those unbridled passions which make

the outrages possible. THE PROTESTANT BISHOPS

The bishops are altogether without learning and have been chosen for their politics, most of them being nominees of the Orange faction. This may be said of O'Hara of Waterford and Cashel, of D rey of Down and Connor, and lastive of Croyler, the Primate both assets. of D rey of Down and County, and ly of Crozier, the Primate, both as regards his appointment to the See of Ossory and his translation to the Prim Ossory and his translation to the Frim acy. Not one of these men received the necessary two-third of the votes of the clergy and laity of the Synods. They were co-opted by the Bishops under Freemason and Orange influences. And this is but one of the signs of the enormous influence exercised by the Craft over the so-called "Church of Ire-As a Christian Church it is almost dead; it stagnates in intellectual and spiritual torpor. The questions that affect the Anglican Church do not disturb it, for it is too lifeless to attend to them. Even that of the 'Deceased Wife's Sister Bill," when it was brought up at the Synod, was shelved through pure impotence to deal with it. The real mainstay of the Irish Protestan Church is money and prestige. With nine millions sterling at her command and a sure preponderance for her mem-bers in all the higher walks of life and bers in all the nigher walks of life and official positions, she can afford to neglect mere questions of doctrine.

The Orange Order has proved a useful handmaid of the Irish Protestant

Church, inasmuch as we regard, and must regard, that Church in the light of

anti-Christian, or at any rate, in these countries, non-Christian society has got of the Protestant Church ought to appall truly religious Protestants. Their Church is under bondage to a society which, to say the least, exercises a contrainty action on Christian thought.

a corrosive action on Christian thought and principle. Two functions at which Dr. Crozier, Two functions at which Dr. Crozier, the Primate, presided during the year are very illuminative in this connection. The Primate is Senior Grand Chaplain of the Grand Lodge of Ireland and has attained the 33rd degree. So the spiritual head of this Church is understanding the spiritual head of this Church is under obedience to the mandates of a secret society and is in full sympathy with the action of Craft all over the with the action of Craft all over the world. The first function held in a parish church in Newry on Jaly 28, was the unveiling of a tablet to the memory of a freemason doctor. In his discourse on the occasion, the Primate, degrading the symbols of religion, spoke of the doctor "offering himself for membership of the course of the doctor "offering himself for" membership at the Masonic altar."
The next day he presided at the laying of the foundation-stone of a new synod hall at Armagh. The lodges were liberally represented and the stone was laid by the Primate with "ancient Masonic rites." No ancient ecclesiastical rites were deemed worthy of the occasion. The Primate welcomed all the brethren, even these not of his own Church. "They could all meet, he said, "upon one grand central foundation. namely, their belief in the all-seeing, all guiding Architect of the Universe, in the immortality of the soul and in the life beyond the grave." This is what political Protestantism has come to in Ireland. In his speech at Newry the Primate referred proudly to the number of Freemasons on the Continent and gave the figures, but not a word did he utter to show that he was out of sympathy with their anti-Christian programme in France, Italy, Portugal and other countries. His explanation of the growth of Freemasonry was ludicrous. It was because "it appealed first of all to the great longing for that unity which to-day more than at any other time in the history of our Christian faith seems to be entering into the hearts and influencing the lives of Christian men." The Primate made on both occasions a hopeless attempt to reconcile the tenets of Freemannia reconcile the tenets of Freemasonry, with which he seems to be saturated, with the tenets of Christianity, of which he is supposed by the Protestants to be the leading exponent in Ireland. It is the downward path to infidelity.

MEANING OF THE SIGNING OF THE COVENANT

In my opinion, the signing of the Covenant, which took place on Saturday, means war. It may not necessari y means a war of bloodshed, but it will the war by ostracism that has been carried out against Catholics time on bound together more strongly than be fore to resist justice to Catholics especially in matters of business. They will strengthen the great Protestant Trust and draw into it by strong, politi-cal bonds men of all Protestant denomi-nations. Catholics will be rigidly kept nations. Catholics will be rigidly kept out of all business establishments. Catholic establishments themselves will be boycotted. There will be mutual help in providing capital to carry on Protestant business controlled. this has been done before, out now it organisation of forces. Even if Home Rule comes the position of Catholics may not become better but rather worse, if the new Covenanters are allowed to carry on the economic war against them and there is no retaliation on their part.

#### VITALITY OF PROTESTANT TRADITION

The observant reader of periodicals must have noted how fond their contributors are of making invidious references or allusions to the beliefs and practices of medieval times or to the men and women who figure prominently in the Church's history. No matter what the article is about, a fling at the what the article is about, a fling at the "dark ages" seems always opposite and for purposes of uncomplimentary comparison Catholic rulers are generally considered the most serviceable. The only parallel for example, that these writers find for the "Putumayo horrors" is the conquest of Mexico or the Senvice Leguistics, if a circ's expite Spanish Inquisition ; if a city's sanitadesired, conditions are of course "medieval;" if the number of telephones and automobiles that a nation uses is comparatively meagre, that race has scarcely "emerged from the Middle Ages;" where "vocational studies" are not crowding out "the three R's," medieval educational methods"

still followed, and so on.
Yet crueities equal to those in Patumayo were practised, incredible as it may seem, prior to the Christian era, even in the palmy days of psganism; and by Turks and Tartars not a few, some time before the establishment of the Inquisition; nor were the promoters of the French Revolution, when compared with conventional speci-mens of cruelty like Cortez or Pizarro, such mild manuered men. Was the rule of Alva in the Netherlands much severer after all than that of Cromwell in Ireland? Or was the "Virgin Queen" more conspicuous for clemency unan Mary, her half-sister? Hardly. But when writers in periodicals are looking for historical parallels of

common political objects masked under the name of religion, and makes a show of physical force to overawe the Government. But there is another power behind it. The real directing force of Orangeism is Irish Free masonry, which of late years may be considered the inner directing force of the Church herself. The hold that this essentially anti-Christian, or at any rate, in these norance that prevailed in Cicero's Rome regarding things perfectly familiar to "every school boy" of our day? Not often. "As was done" or "believed in the Middle Ages," is the usual comparison selected, for in those times, as everybody knews, the entire Christian world was Catholic.

Now this bias of mind in our writers is chiefly due, of course, to the persistency of the Protestant Tradition. For generations the masters of English literature have used these identical comparisons and parallels in preference to any

isons and parallels in preference to an others. Phrases and figures employed repeatedly by good writers become a pars of the language. So we find "Jes-uitical," for instance, the stock of epithet for a crafty man or his deeds. Cor-tez, Torquenada or Alva, personify cruelty; Boniface VIII. domineering arrogance; Alexander VI, shameless nepotism, and whoever lived between the fifth and the sixteenth centuries was the thrail of ignorance and superstition. It would be easy to prove that in many ways the "darkness" of the thirseenth century was more luminous than is the "light of the twentieth, and it is by no means granted that the Cathant tradition reports them. No ruler of the Middle Ages, for example, was a stauncher defender of the liberties of Europe than the much maligned Boniface VIII. But our concern here is to call attention to the propensity maga-zine writers still show for choosing their examples of human deprayity a most ex-clusively from the Ages of Faith.

Just as there were brave men how. over, before the Agamemnon, surely there were cruel, despotic, grasping, crafty or unchaste rulers before and since the Catholic Church controlled the destinies of the civilized world. But to the average magazine writer who clings to the Protestant Tradition such rulers, as far at least as they can such rulers, as far at least as they can be used for literary purposes, never ex-isted except among Catholics. "Are not these phrases and comparisons employed by our best authors?" the contributors to periodicals might ask with indignant surprise, "Why, then, should I seek for other parallels?" "To be a little original, if for no other reason." for no other resson," would be a good answer. Let us have something fresh. An asseption after all is not of necessity true merely because Hume or Gibbon made it, nor is every comparison that flowed from the pen of Pre-cott or Macaulay unquestionably a just one. For, like many snother British and American writer, they merely inherited and passed on the Protestant Tradition, which ever since "the great pillage, the pulpit, the bar and the press English speaking countries have con-spired to keep robust and strong. We have little hope, however, of hastening its demise. We are but pleading with magazine writers to choose their histor ical parallels for a while from period prior to the first century of the Christian ers or from those following the six teenth. The novelty would be very re-

NOT ALARMED

MINISTER CALLS CATHOLIC CHURCH GREAT MAKER OF AMERICAN CITIZENS

freshing.—America.

At a meeting of the Free Religious Association in Boston a number of gentlemen took occasion to assault the Catholic Church (in its absence of course) but there was a Chicago man resent (the Rev. Jenkin Lloyd Jones) ho didn't fully agree with them. He o told his hearers.

so told his hearers.

"What's the matter with you people of Boston?" he asked. "Perhaps you are unfortunate in your place of residence. I speak for Chicago, and I believe, if I must put it so, that the Cathoof American citizens now organized First, because it is entrusted with the argest amount of raw materal. It has largest amount of raw materal. It has the largest hopper, and more material is thrown into that hopper than into any other hopper that I know of. It is true that 80 per cent. of the lower grammar grade teachers are Catholics. What a alarming fact! But don't be scared. I know these schoolma'ams. I know them very well. I work with them. I rejoice in their work and I tell you that if ever the issue comes you can trust them to rally round the flag. They take these children from the faraway corners of Europe, out of homes untouched by democracy or the spirit of the nine teenth century, and infilter into their veins the love of liberty, the joy democracy, the pride of Abraham coln and George Washington, and I tell you there is no danger in that material. There is no occasion to be scared. As for the Bishop of Chicago, he lines up with the rest of us whenever the beil

"The United States," he continued. "is not a stranger to the santifying power of the Catholic Church that makes patient men and women; that

makes noble justitutions."

And then, in his joyous fashion, he went on to say that he had been brave enough to kiss St. Peter's toe in Rome after he had seen an humble old woman do so before him and then "wipe. it with her newly laundered handker-chief, though she had never heard of chief, though she had never heard of the deadly microbes. And suddenly," exclaimed the orator, who was now wrought up with enthusissm, "that great minster thronged with an im-mense multitude. I saw them march down through the centuries, saints and airprox. dutes and heavens. Belfast, the centre of Orangeism, is a Belfast, the centre of Orangeism, is a Political party. Fighting for the was stated at a Protestant Synod, when an appeal was made for more ministers in the locking for historical parallels of continuance of power and privilege. Is when writers in periodicals are great minister through with an immust regard, that Church in the light of Coulding for historical parallels of continuance of power and privilege. Sul-a, Tamerlane, Cromwell, or Elization in the light of continuance of power and privilege. Sul-a, Tamerlane, Cromwell, or Elization in the light of continuance of power and privilege. Sul-a, Tamerlane, Cromwell, or Elization in the light of continuance of power and privilege.

in the procession; I was one of them, and I am one of them now, and I mean to stay in the main stream. I am not scared; I am willing to stand by my guns, and I don't believe it is necessary to start a national campaign to arouse our people in alarm lest we wake up some day and flud the whole United States swallowed up by the Pope of

#### AN AMENDE (PLUS OU MOINS) HONORABLE

If I had been asked for my opinion of Mr. Harold Begbie, before I read his latest book—The Lady Next Door—I should have been inclined to answer— Oh, just another Hocking, only more objectionable than that romancer, because his experience, his education, and his literary distinction give greater force and wider vogue to his bigoted misrepresentations of Catholicism."
And I could have pointed to many writings to bear out my statement, or petter still, as a concentrated example better still, as a concentrated example, to certain articles and correspondence in the Tablet in the spring of 1908, wherein Mr. Begbie's essay on the Bible, in the Children's Encyclopedia, was denounced by Father H. Thurston and defended by its author. For, in the latter's contribution to the discussion, we had an excellent object-lesson in Protestant modes of thoughten an initial Protestant modes of thought—an initial misconception of the nature of the Church, an incapacity for distinguishing between use and abuse, a disposition to fasten on scanda! in Catholics and ignore goodness, a vindication of a false and inconsistent freedom of thought, a ready acceptance of the whole lying Reformation tradition, the whole resulting naturally in a total misinterpretation of the history of the Church. No that Mr. Begble was insincere in what he wrote; he was but expressing the mentality of his class and showing himself as so many do, unable to rise superior to the limitations of his educa tion. It was this that made his case at apparently hopeless, and speasing humanly, I should have as little expected him to modify his views about the Church, as Dr. Chifford to see reason on the Education question. But the unexpected has happened, and now I am no longer inclined to associate Mr. Begbie with Mr. Joseph Hocking. By his recent tour in Ireland, the results of which are described in his book, Mr. Begbie has been converted, or rather half-converted, to Catholicism. I say half converted, for the simple reason that it is his heart, not his head, that has been changed: he has recognized in its effects the beauty of the Faith, but not strangely enough, its truth. Before his travels he knew that Ireland was a Catholic country, he had imbibed the usual Protestant belief that the inhabitants were idle, thriftless, ignorant, de-graded, priest driven, and he had made the usual Protestant deduction. But to his amazement he found the Catholics there—let me rather quote his own words, italicizing a few:
"In Ireland I came face to face with

"In Ireland I came face to face with this problem. In the South, where Catholic influence is supreme, the people are almost enchanting in their sweetness, entirely admirable in the sweetness, entirely admirable in the beauty and concentment of their domestic life, wonderful beyond all other nations in the wholesomeness and sanctity of their chastity. . . Instead of a lazy, thriftless, discontented people—as I had imagined them to be—the Irish of the South won my sympathy and com-pelled my admiration by qualities the very opposite. . . The charm very opposite. . . The charm which every traveller feels in the south of Ireland is the character of the Irish

people; and my investigation has forced me to the judgment that this character is the culture of Irish Catholicism." (pp. 157, 158)

There are many passages like the above, in fact, a main theme of the whole book, apart from its political significance, is that the Irish, in so far as they have remained under the influence of Catholicism, have retained true Chris-

tianity, for they believe "that home-life is the centre of human life, that the spirit of the individual is indestructible and divinely immortal that virtue is of immense that communion with God is a reality and a blessing, that the foremost concern of every man, woman, and child—the concern infinitely more important than any conceivable advantage in the material world—is the spiritual life." (pp. 319, 320)

And the lesson which the Catholic portion of Ireland forced upon Mr. Begbie's reluctant acceptance was driven finally and conclusively home by an inspection at close quarters of the so-called religion of the Protestants of Ulster—"very arrogant, disfiguring, and entirely un-Christike," as he calls it; "an artificially organized political religiousness." "The religion of Belfast," be tells us again, "as a whole, is not the religion founded by Christ," and he gives us abundant proofs of this fact, both from the self-righteous creed of hatred preached from the pulpits and from the heartless creed of Mammon practiced in mart and factory, from the where unity is not. But to cover belief callous exploitation of men, women and children in the interests of soulless children in the interests of soulless call it Christianity is a poor substitute commercialism, and from the blank for Christ's Kingdom of Truth. materialism that rules the lives of the Protestant workers. Hence, in Mr. Begbie's mind, a contest between obhence, as far as it goes, his honourable

My problem lay [he says] in squaring the admiration I felt for these gracious people with my detestation of the Church which has guarded Irish character from the dawn of its history.

"I was compelled to admit that I had

greatly misjudged the Catholic Church. My conscience would not let me fence with this conviction. I saw that I had blundered by unconsciously entertaining the foolish notion that because one branch of the Catholic Church is scandalous, or one era of Catholic history

is abominable, therefore every branch is abominable, therefore every branch is scandalous and every era of Catholic history to the end of time must remain abominable." (p. 158).

It will be noted that Mr. Begbie's concession is somewhat limited. He praises the Church here and now without praising to the librative to decembe

out prejudice to his liberty to denounce her elsewhere. In fact, he frequently protests that his mind remains un-

altered.
"I have inherited, and experience of

the world has deepened, an almost vio-lent antipathy to the Roman Church.

The dogmas of that Church have ever seemed to me only one more degree preposterous and unholy than so great a part of her history has been villainous and detestable. . . . My aversion from Catholic creed remains. I have gone once more patiently, and with an honest effort to be just, into the question of Catholic dogma, and I find myself more puzzled than ever before in my life to account for the fact of any man gifted with even a little know-ledge being able to accept, to accept so that they subdue his life, these amazing and humiliating superstitions of magic worship." (pp. 156, 157, 160.)

Who now can say after that sonorous protest, that Mr. Begbie has wavered in his Protestantism? The pulpits of Ulster have often resounded with the like. But yet the obstinate query will suggest itself—If the fruit is so exceedingly and demonstrably good, how can the tree be demonstrably good, how can the tree be so detestably wicked? I will tell you, says Mr. Begbie at last, all his

plexity swept away.—
"I came to see vividly and clearly, what most of us have always suspected, that it is the character of the man, not a superior of the man, in the character of the man, his his character which has his his the set of dogmas to which he pins his faith, that makes the Christian. What man thinks, what a man believes in the region of dogma, seems to exercise almost no influence whatever upon the

Christispity of his life." (p. 158.)
Thus, after all, the poor Irish Papists are uprights, hard-working, cheerful, thrifty, spiritual, &c., &c., by virtue of their "character" and in spite of their oreed, and Mr. Begbie may continue, whilst admiring the former, to detest and vilify the latter to his heart's content. A clever and happy solution truly? But will it solve the problem? The great dogma, for instance, known as the Incaraction of the Son of God, on which the faith of the Irish and their hope of immortality rest—has that no influence on their Christianity? The dogma of Mary's Perpetual Virginity, which is the inspiration of the matchess purity of Catholic Ireland's mothers and maidens—is that a matter of indifference to these good women? The dogma of the Real Presence and the sacrificial character of the Mass, which throngs Irish Catholic churche even on week-days-has that no effect on the lives of the people? The dogma of the sacerdotal "power of the Keys" hat every week end crowds the confessionals of the land -one might disbelieve that, I suppose, and still retain those Irish qualities so much admired by our author. The dogma of the Divinity of Christ's Church, which produces so villing an obedience to her disciplinary decrees—has that nothing to say to Irish goodness? Really, Mr. Begbie, I fear your solution is quite pathetically inadequate. With all your sympathy and affection for Ireland, you have a long way to travel before you arrive at an understanding of Catholicism, a code of conduct which relies upon dogma as the flesh on the skeleton. Character, you say, makes a man a Christian, but what, I ask, forms charac-

ter? Surely, a man's convictions, the assent of his intellect to elevating truths, capable of being proposed categorically and known to be certain—dogmas, in other words. The company of a Catholic theologian, I gather, excites in you amazement and pity! Yet the little Bishop you admire so much and speak of in your second chapter with such appreciation—he too is a Catholic theologian: nay, did you not discuss with him the Athanasian creed? (p. 42). If that "brilliant and engaging man" could not make you understand the spirit of the Catholic Faith, may it not be—I suggest it with all deference—that the fault did not lie with the Bishop's exposition?

However, if Mr. Begbie is yet a long

way off, his feet are turned in the right direction. May further meditation on the divine saying, "By their fruits ye shall know them," bring him yet further on the path, even unto the goal.—"J. K."

## PROTESTANTS AND CATHOLICS

From Truth That you may be counted worthy of the King

Among the many present day religious leaders, who admit the wrongfulness of sectarianism, there is a movement for federation; a desire to formulate some basis upon which the divergent sects may act as one body. They have agreed beforehand that anything closer than a mere federation is impracticable; that the prospect of eliminating contradictand unbetief with the same mantle and vention of Tuberculosis, which was call it Christianity is a poor substitute made public this week, in which he

Could you picture to yourself a body of scientific workers coming together and agreeing to let truth and error lie served fact and inherited prejudice, and side by side, without a real effort on their part to sift the one from the other? They would be unworthy the name of scientists if they were content to give error the same right as truth, or if they admitted the hopelessness of discovering the true one among conflicting views. The real scientist will make any sacri The real scientist will make any sacrifice, however great, in the interest of truth; he does not consider it bumili-ating, but rather ennobling, to give up his erroneous notions; he desires to pro gress, to advance in knowledge, not to remain stationary, much less to be a reactionary. He is loyal to truth. He puts us to shame if we are less loyal to original purpose.

spiritual truth ; if we are content to be

1776

esctionaries in religious research.

If any maintain that it is not desirable to get into one fold, they should be hon-est enough to lay aside their name of Christian. Christ's religion is one. If they desire to exploit their own views, or propagate a new religious system, let them candidly put them forward as their own, and not present them as Christ's. With the proper counterfeit brand upon them no one will be in danger of being misled.

Our souls have been created for truth Why should we not all become priests of truth? A minister once said to us: "If I knew the Catholic Church to be hrist's Church, I would have none of processed nimself a minister and follow-er of Christ! It was an unblushing admission that he would follow the di-vine Teacher only so long as he was not required to give up his own opinions, however false. It is evident from his words that it was not truth that he was acaking. If we know his companies seeking. If we knew his communion were Christ's Church, we, for our part, would wish to join it, no matter what our pre-conceived notions about it. We do not desire our own, but God's will. We trust that minister has no disciples among the readers of this booklet. We are directing our remarks to lovers of truth, to those who are honestly rep ing the petition in the Lord's Prayer: "Thy Kingdom Come."

#### CATHOLIC NOTES

The citizens of Lapeer, Mich., of which town Father Dunnigan is Mayor, have raised \$6 000 to pay off the debt on the Mayor's Church. Lapeer is a city of 4 000, only 31 of whom ar olic voters.

The Sacred Heart Convent at Tokio is to be increased to double its present size, owing to the number of applicants for admission to this excellent educa-tional establishment. It is patronized by the Japanese Government and the heads of the best families in Japan.

Admiral Dewey, being a member of the anti-Catholic "Guardians of Liberty," his name which was assumed, some years ago when he came back a conquering hero from Manila, by a Knights of Columbus Council in New York, will be dropped by the Council.

Rev. E. P. Gueymard, pastor of Holy Trinity Church, Three Forks, Mont., recently sppointed traveling immigrant agent for the Milwaukee and St. Paul Railway, has entered on his duties. He is the first Catholic priest, retaining his pastorate, to go on the pay roll of an American railway.

an American railway.

Paul F. Dehnel, of Worthington, who
was a Bull Moose delegate at Chicago
from Minnesota, and who denounced the
Church and the K. of C., was defeated for Congress at the recent primaries, by James A. Monahan, a Knight of Colum-bus, a Catholic and an intimate friend

The outside work on the new Catho dral, St. Louis, has been completed, at a cost of \$1,200,000, the entire amount of which has been paid, leaving the building free of all debt. Archbishop Glennon hopes to have the work on the interior sufficiently completed to allow the holding of services in the new building early next year.

Rev. Curtis J. Hornsby, recently ordained at Kenrick Seminary, St. Louis, is a convert to the Church. He with his entire family, including his father, three brothers and a sister, were baptized by Rev. Thomas Mullen, formerly of Potosi, Mo., and now pastor of St. Molachy's, St. Louis. The Hornsby family were Prophystorians.

Geoffrey Thomas Taylour, of Headfort House, Kells, County Meath, fourth Marquis of Headfort, in the Irish peerage Baron Headfort, in the United Kingdom Earl of Bective and Baror Kenlis has been received into the Church. He was born in 1878, the son of the third marquis and Emily, daugh-ter of the Rev. Lord John Thynne. He

comes of an intensely Protestant house.

The fact is not generally known that
Jack McGee, the Pawtucket, R. I., aviator, is a practical Catholic, says the Worcester Catholic Messenger. Before making an ascension Mr. McGee in-variably a akes the sign of the cross and says a short prayer that he may not meet with accident while in the air. He also carries Rosary beads in his ocket at all times.
Says the London Catholic Times:

"In our last issue we commented on the political servility of the Irish Episcopal Church. The Church Times (Anglican) is not less severe. It observes that the most enthusiastic of Uniopist churchman must regret the way in which it has committed itself to the Orange party, and is, as a necessary . consequence, being dragged at the heels of that party. Scathing scorn is poured upon it for its silence whilst the Orange-

men have been perpetrating outrages.
In connection with the campaign for the observance of Tuberculesis Day on October 27. Cardinal Farley has writter a letter to Frank H. Mann, secretary of the New York committee on the Premade public this week, in which he commends the good work being done in commends the good work being uone in the educational campaign against con-sumption in New York City and throughout the country, and urges churchmen and others to take part in

the auti-tuberculosis movement.

Bishop Hennessy of Wichita, Kansas, has purchased the Soule Cellege near Dodge City. The property, which consists of two large buildings and forty acres of land, was bought for \$80,000 fraction of the original cost of the bu ld-ings. One house, containing forty-five rooms will be remodeled for a diocesan rooms will be remodeled for a diocess.
hospital, and the other which is still larger, will be converted into a college
Soula College, operated by

#### THE BADGE OF THE SACRED HEART

A TRUE STORY

ere talking of the Badge of the Sacred Heart; discussing its merits. One of our party was valiantly enthusiastic. As chaplain of a city hospital he had, he declared, witnessed wonderrel graces—cures, conversions, etc.—effected by the little badge. Through the influence of its grace most stubborn sinners finally yielded after refusing, again and again, to see a priest, or even o say a prayer.

But more wonderful than all these, it seemed to me, was the personal experi-nce of one who, in consequence, has ecome a most zealous promoter of de-rotion to the Sacred Heart. Let me relate the facts in her own words:

"A few years ago I made the acquain tance of a woman whom in many re-spects, I greatly admired. She came from Ireland to settle in America with her children—a large family, ranging from the tender age of two years to maidenhood and young manhood. As Irish people generally, they were all devout Catholics, except the mother. She was noticeably negli gent in matters of religion. I attributed this negligence to the fact that she was a convert. Once she told me the romantic better the state of the same to th of her conversion, when, as a en of sixteen, she had given up mother, home, religion—everything, to marry a young Catholic suitor. Braving the angry disapproval of the entire little Protestant stronghold in which she lived, she had secretly made her profession of faith as a Catholic and immedi married in the Catholic Church Mass on Sunday morning. Nevertheless, I often remarked her want of fervor, of earnestness, of loyalty which naturally would be expected as a result

"So matters continued till Death one home garden, passed in quietly, abode a moment, and departed with the rarest moment, and departed with the rarest blosson of all—the mother's youngest— a bright, sinless, little girl. Then, again, the mother's lack of piety was evident. When the other children spoke of the baby's happy future there seemed but a vague response in the mother's spirit, and once she went so far as to admit she could not satisfy herself that her baby was with God and that she would one day meet her in

"Circumstances brought us together better and to respect her more for her culture and her sterling character; though with this insight her negli-gence appeared all the more culpable.

'A time came when the father was called away for a prolonged absence. Shortly after, one morning, the children brought me a note from their mother. It was as a light thrown in upon depths of a soul which had the depths of a soul which had struggled for years unsided and mis understood. It revealed a marvelous truta. It chronicled an extraordinary sion. It told how my poor friend had, for twenty fi e years -ever since the time of her marriage-led a life of the time of her marriage—led a life of deseption, so to speak; in which she acted, appeared to be what all con-sidered her—a Catholic; while lo resitey, having renounced Protestant ism at the request of her husband, and Ism at the request of her husband, and unable to accept the truths of Catholicism, she had nothing. Her mind was in a cnaos. The principle truths of our holy Faith, so often stumbling blocks to those outside the fold, were vague as dancing shadows. As she admitted, the head well interested is the control of her well interested in the control of her well well as the control of her well as the contr been well instructed in the fanc, instilled with the false ideas that are not the special property of any age. Catholics were idolatrous, superstitious, and were able, through indulgence and are in the humble homes of Ireland so called intercessory prayer, to obtain to day, men and women and a license to commit sin. None about her dreamed of this state of her mind; least of all her nusband with the simple all anding faith so characteristic of the Irish. Nor would she that they had discovered the truth. Indeed, it was went to Mass, even so irregularly and otherwise conformed to Catholic prac-tices. Parougnout these many years she had time and time again wished that she might have courage to open her mind to a priess, but as often failed. To loone in all the whole world had she spoken a syllable. Now a sudden grace had entered her soul, supplying the courage see so needed. Would I explain away a few of the difficulties I, in other words, dispel the heavy, sui en clouds that the light of faith migh flood her mind—ner soul—with an efful-gence that should never wane? This was the favor she in all humility begged of me, asking only that I guard her secret lest her children be scanda

Again and again I read the note. until its unter were almost as familiar.
Realizing all that depended upon my
answer, I trembled lest in my earnestness I might make an unguarded step
and thus tumble into irreparable ruins the decises framework that was being built in her sensitive soul. Of course I prayed oh! how sincere!—at the same time thanking God Who had so blessed me with priceless faith. Then I did the only thing possible in such a circumstance. I explains matters to a zealous

grace? By chance one day I found my

And that answer? Only the act of a child—a couldent child of simple faith. Longing to have her mother a really fervent, faithful Catholic, this child, full of confidence, went to the Sacred Heart as to the author of every good and perfect gift. She besought that loving Heart to send a special grace to her mother; to pour into that mother's heart such a love that, unable to resist, she would be drawn to the practices of her hely faith. To accompractices of her hely faith. To accomplish this the child had recourse to the little wonder worker—the badge of the Sacred Heart. She recalled that our Lord and Himself promised to bless all who honored the image of His Sacred Heart; to bless all who wore the little Heart; to bless all who wore the little badge. If she might persuade the mother to do so! But then—perhaps it might displease her mother to thus, as it were, rebuke her for her indifference. In due time a happy thought came to her mind. She would conceal the little badge inside the time the hat was worn, the blest badge would be close—very close—to her mother. And meanwhile she would pray. The rest she left to the Sacred Heart.

"When the miracle was actually reported when the grace she had graved

wrought, when the grace she had crave had been granted, she, childlike, thought it a direct answer to her prayer; a personal favor from the Sacred Heart. But it will be only when all is revealed, and her young mind, having developed, has become attuned to the wonderful note become attuned to the wonderful note in the message of love, that she will be gin to realize the miraculous conversion granted through her confident appeal to the Sacred Heart."

And of a certainty those who read these facts will be prompted first to thank the loving Heart of Christ for their own priceless faith; then, in gratitude and confidence, resolve to do all in their power to make that Sacred Heart better known and loved .- Anna M. Gillin, in the Catholic Tribune.

THE ASHES OF A SAINT

BY REV. D. A. CASEY Ireland is a land of holy

Ireland is a land of holy places. There is not a parish from Malin Head to Cape Clear but shelters some honored relic of the distant past when saintly men and women trod the green fields that even to-day are blessed. A ruined abbey, in the shadow of whose ivy-covered remains "the rude forefathers of the hamlet sleep;" a "holy well," where even to-day the faithful pay "rounds," that is, perform certain devotional exercises in honor of the Saint reputed to have blessed the waters: a mutilated to have blessed the waters; a mutilated shrine that sheltered the ashes of one of God's holy one's long since scattered to the winds by reforming iconoclasts. Jealously guarded by the descendants I lost no time in reading it, thinking it required an answer. Undoubtedly it required an answer, but not such an answer as might be penned in a hasty moment or two. Indeed it was such a note as I have never before nor since of the ancient Irish faith. Sacred relies of a by gone age, in their venerable and silence they preach more eld hoary quently than living voice the continuity of the twin passion that has moulded Ireland's destiny—love of God and love of country. Many of these shrines are world famous, and hence are as familiar to readers of the RECORD as they are to those who daily wander through the broken cloisters of Cionmacnoise, or broken cloisters of Cionmacnoise, or kneel above the ashes of Patrick, Brigid, and Columba, in the Cathedral of Down. Others are known only to local

> the faith of Ireland, and their children of to day still walk with God. Saints little children who may never be raised to the altars of the Church, but who are saints for all that. And it is the story of one of those present-day Irish Saints that we would tell.

we would tell.

"Sweet is Tipperary in the springtime of the year," writes Denis A.
McCarthy in one of his beautiful poems.
It is rone the less true that all Ireland
is beautiful in the May time. The fields
are never so green, the flowers are
never so fair, the birds never sing so
sweetly as in Mary's own dear month in
holy Ireland. There is a glamour over holy Ireland. There is a glamour over sea and sky, a freshness in everything, as if Mary's benedictions were wafted to you on the breezes that croon over bill and lake and stream. It would almost seem as if Mary had thus repaid her Irish children for their fidelity to her throughout many a bitter trial by making her month the fairest in a land

where every month has a haunting beauty peculiar to itself.

Oa one of those beautiful May evenings then, when all nature basked re-splendent under Mary's smile, we found ourselves one of a large number whose way led up the rather steep incline that, passing by the gates of North Monastery, whose cemetery holds the ashes of the gentle Catholic poet and playwright, Gerald Griffin, leads to the Industrial school of the Good Shepherd at Sunday's Well, in the city of Cork.
The gates stood invitingly open, and
passing through the beautiful grounds
with the school buildings to the left, we
came to the object of our quest. It is came to the object of our quest. It is the convent cometery, where sleep the faithful daughters of the Good Shephelicate framework by first winning her condence, he gradually built within a strong, enduring structure. And in a strong, enduring structure. And in a strong enduring structure. And in a strong enduring structure and in the centre of the come as week, a charged woman. From negligence and indifference she developed conscientions regularity, a ferveloped conscientions regularity, and above the sakes of the dealth of the first hand the formation of the first hand the formation of the firs the convent cemetery, where sleep the faithful daughters of the Good Shep-

press them to their lips, then reverently place them in their bosoms, and we, who know this people, know what reverence is theirs for those favored places that have known the footprints of a saint, marvel at the spectacle. Why make the grave of this orphan child a place of pilgrimage? Who was "Little Nellie of Holy God."

We heard her stowy from the Sister.

of pligrimage? Who was "Little Nellie of Holy God."
We heard her story from the Sister. It was on the 11th of May, 1907, that Nellie and Mary Horgan, two little motherless girls, came to the Convent of the Good Shepherd at Sunday's Weil. Nellie, the younger of the two, was not yet four years old, when, a few months previously, she had followed the remains of her mother, a victim to the dread scourge of consumption, to its lowly resting place amongst the graves of God's poor. And siready, in addition to a bad curvature of the spine, it was plain that the mother's fatal malady had marked the child for an early death. The rich child was placed in the infirmary, and from the very bedeath. The rich child was placed in the infirmary, and from the very be-ginning of her residence under the roof of the Good Shepherd those in charge of her were struck by amazing evi-dences of sanctity unusual in one so young. From many wonderful in-stances told us by the good Sister, and published with the permission of the Bishop of Cork, we select a few at ran-dom.

Nellie had an extraordinary devotion to the Infant Jesus. A little altar of the Divine Infant of Prague was placed beside her cot. She frequently asked for fresh flowers, and oil for the lamp that for fresh flowers, and oil for the lamp that burned before the statue. One day the girl who attended to Nellie while the nurse was visiting her other patient's, left the child to see to something in another room. Hearing someone move, she re-entered suddenly, not imagining for a moment that Nellie could have left her cot. What was her amazement left her cot. What was her amazement to see the child, holding a flower in her hand, vainly endeavoring to clambed back to bed! "Oh, you naught child!" said the girl, I'll tell Mothe child!" said the girl, I'il tell Mother when she comes that you stele a flower."
Later on the nun came in, and Nellie said to her: "Mudder, I'm sorry I took the flower; but I was only talking to Holy God and Him gived me the flower, Him did, Mudder."

It was the custom for the girl of

whom we have already spoken, to attend Mass and receive Holy Communion daily. One morning, not feeling well, nained in the kitchen and did no hear Mass. By some extraordinary in-tuition Nellie knew of the omission, and by and by when she same to look after her little charge, Nellie said to her, "You did not get Holy God to-day." The girl thought that perhaps the child had heard her moving about in the kitchen. She decided to test little Nellie. Accordingly the next time she took precautions so as not to be heard, but Nellie had the same reprimand for her," "Y ceive Holy God to day." You did not re-

"How do you know, love," said the girl. Didn't vou hear me go to the chapel?" "No matter," said the child,

"I know you didn't get Holy God."

Nellie grew daily weaker, and as her strength ebbed away her sufferings increased, but no complaint ever passed her childish lips. One morning Sister Immaculata and the nurse went to visit her after she had spent a very restless

"How are you to-day, darling?' asked the nurse. "I thought you would have been with Holy God by this

"Oh, no!" answered Nellie, "Holy God says I am not good enough to go "What do you know about Holy

God?" asked the nurse,
"Him did come an' stand dere," replied the child, pointing to the side of her cot, "and Him did say dat."

Nurse and Sister looked at each other in amazement. Where was He, Nellie ?" asked the

Dere," she repeated confidently, pointing to the same spot:
"And what was He like?" asked the Sister again.

ing her hands on her breast. Was it a childish fancy, or had God favored this little child as He had favored other chosen souls? After much deliberation. Sister and nurse decided not to speak of the matter to anyone unless Nellie should again refer to it. We shall see that little Nellie, when on the threshold of eternity, solemnly re-peated the story of this visit of Holy

For so young a child, little Nellie had made marvellous progress in religious knowledge. She manifested a wonder-ful devotion to the Passion. They gave her a crucifix, and when her own anffer ings became almost unbearable, she would take it in her little hand, stare at would take it in her little hand, stare at it fixedly, and whisper, "Poor Holy God!" Her recital of the rosary was particularly edifying. She kissed each bead as her childish lips formed the Hail Mary. "One evening," writes the Kev. Mother, "while I was sitting beside her cot I said to her: 'Shall I talk to you, Baby, or shall I say the rosary?' 'Say your rosary. Mudder,' she an-'Say your rosary, Mudder,' she answered. I had only said a few Hail Marys when I heard her whisper, 'Kneel down, Mudder,' I paid no attention and continued to 'be end of the first decade, when she repeated, in quite a determined tone, 'Kneel down,

Mudder,' and I had to finish the rosary on my knees." on my knees."

The Sisters were so impressed with the piety and knowledge of the dear child that they had begun to entertain the wish that she would receive the sacrament of confirmation before God would call her to Himself. Prayers had here offered for that intention between the confirmation to the confirmation before the confirmation that the confirmation that the confirmation that the confirmation is the confirmation to the confirmation that the confirmation is the confirmation to the confirmation that the confirmation is the confirmation that the confirmation th

the Blessed Sacrament was exposed, although no human information would

reached her,

"Holy God is not in de lock-up today," she would say, "take me down to
Him." And now those who tended
the little sofferer would hear her repeat sadly to herself:—"I want Holy
God! Oh! I wonder when He will God! Oh! I wonder when He will come! I want Him to come into my heart, I'm longing for Him." Sometimes Nellie was so weak that nurse deemed it imprudent to leave her to attend morning Mass. But Nellie always insisted on her going. "Mudder, go down to Mass," she would say, "an' get Holy God an' come back to kiss me. Den you can go back to de chapel Den you can go back to de chapel again." The nurse could do as Nellie wished, but not a word would the child wished, but not a word would the child allow her to speak. She would not have her interrupt her thanksgiving. One evening she said to Rev Mother: "Mudder, to-morrow morning when you get Holy God, will you bring Him up to me?" "To-morrow morning," the mother answered, "I shall ask Holy God to be very fond of you, and I shall come up to see you after Mass." That evening Nellie said to her nurse: "Mudder Francis is goin' to bring me Holy God in de morrin'." Before daybreak Nellie was awake and called to her nurse: "Mudder! Mudder! please get up an' clean de house 'cause Holy get up an' clean de house 'cause Holy God is comin' up to me to-day," After-wards when Rev. Mother appeared with-out "Holy God" her disappointment was so keen that she wept bitterly. During so keen that she wept bitterly. During the day she was strangely silent. "Mudder," she said, in the evening, "I did tink I could have Holy God today." During the following days Nellie lay so still and silent that more than once they thought the end had come. When they enquired if she wanted anything, she would answer sadly, yet resignedly, "No mudder, I was only tinkin' bout Holy God."

A distinguished member of the Jesuit

A distinguished member of the Jesuit Order, then conducting the annual retreat for the Sisters, was requested to question the child and see if she really desired to receive our Lord. It must be borne in mind that the decree of Pius X. concerning the first Communion of little children had not yet been published. The Jesuit Father, therefore, proceeded with the greatest caution, and not until be had had several conference with little Nellis all be feel between ences with little Nellie did he feel him self entitled to formulate his decision self entitled to formulate his decision.

"With regard to the reception of this sacrament," he writes, "Nellie had arrived at the use of reason. I firmly believe that the child was endowed in no ordinary degree with an ardent love of God, with an intense desire to be united to Him in Holy Communion."

This decision was communicated to the Bishop, who weighed the matter carefully and finally consented. Nellie's joy was and finally[consented. Nellie's joy was indescribable. "I will hab Holy God in my heart, I will hab Holy God in my my heart, I will nat floly God in my heart," was all she would say that day. She could not sleep that night. Every now and then she would awake nurse, asking if it were yet time to rise. "The stars are gone, Mudder," she would say,

'tis time to get up now."

It was the first Friday of the month the 6th of December, 1907, a day of holy love and reparation, when throughout the Universal Church, sympathetic hearts approach their Hidden God to tell Him that though all the world for sake Him they will still prove true When they brought her into the chapel When they brought her into the chapel, that tiny, sickly child, clothed in white, and wearing the wreath and veil of First Communion, a solemn hush fell upon the plous congregation. They could almost fancy they heard the whispered welcome from the Tabernacle, "Suffer the little children to come note. Me." The priest came forth. The priest came forth robed in the livery of the Dispensers of the Mysteries, and undid the bars that enclosed the Prisoner of Love, And "Holy God" had come into little Nellie's heart. "The child," writes the Jesuit Father already referred the "literally hungered for her God, and Jesuit Father already received "literally hungered for her God, and received Him from my hands in a transport of love." The little children raised their voices in the joyous strains but her house harm, but to things of earth, in silent conference with "Holy God" Who dwelt within her heart. All that day was spent by the child in uninterrupted communion with

her heavenly guest. It soon became evident that little Nellie's days were numbered. In addition to her other maladies the jaw had been attacked by carles. But the noisome odor completely disappeared after her Holy Communion. Nellie was now enrolled in the Sodality of the Children of Mary. She received the

Last Sacraments. But still her lingering martyrdom continued. The days of torture glided into weeks of agony. One great consolation cheered the little sufferer. She was now allowed to "get poor Holy God" daily. Before her Communion she would not speak an unnecessary word. She even asked her nurse not to speak to her until after Mass. After her Communion she would ask to be turned toward the wall so that the different objects about the room might not dis-tract her. Her thanksgiving usually tract her. Her thanksgiving usually lasted for hours; on one occasion it lasted until evening. "Her fortitude in suffering was heroic," writes the Bishop of Cork. "She was afflicted with many maladies, among them caries of the jawbone. The wound had to be treated with disinfectants every day, which cannot the child intense main. treated with distinctions every day, which caused the child intense pain. She endured the agony without a complaint or even an exclamation, always clasping the crucifix tightly in her little hands." "Holy God suffered far more on de cross for me," she would say. Her sublime confidence in the

for little Nellie they sounded a death-knell. The dreadful malady of consump-tion was hastening to conclude its work of devastation. The jaw bone was disof devastation. The jaw bone was disintegrating, and soon several little
pieces came away. While others wept
at the pathetic sight Neilie was happy
and resigned. "Why are you crying,
Mudder?" she said one day to the
Superioress, "you should be glad dat I
am goin' to Holy God." Everthing
spoke to her of Holy God. The clouds
that she saw through the window of the
sick room were "the friends and sick room were "the friends and angels of Holy God." When she heard the merry laughter of her little friends at play she was glad that "Holy God's children" were so happy. She could at play she was glad that "Holy God's children" were so happy. She could not suffer to have artificial flowers on her little altar. "Take dem away," she said, "dey are too stiff for Holy God; I want Holy God's own flowers." Sometimes they asked her if she were not lonely and afraid during their absence, but the answer was always the same: "Oh, no! I was talkin' to Holy God." If they questioned her further she would only say, "Holy God says I muss not speak of these tings." She had been asked to pray for the recovery of a well-known Jesuit Father. "Holy God is very fond of Pader—," she said a few days later, "he will get better, a few days later, "he will get better, but he will never see me." Her words

proved true. Shortly after Christmas she was en Shortly after Christmas she was en-rolled in the Apostleship of Prayer. After this her prayers for the Church and the Pope became more incessant. One day Rev. Mother showed her a pic-ture of the Sacred Heart The child ex-

ture of the Sacred Heart. The child examined it closely. "Dat is not da way I saw Holy God," she said.
"How did you see Him?" asked the mother. "Dis way," answered Nellie, crossing her hands on her breast as on the occasion when she spoke of her vision to Sister Immaculata and the nurse. The Mother was astounded; she Had not heard of this "visit of Holy God" before. She spoke to the Sister and the nurse, and they declared their

As her days drew to a close her hunger for the Blessed Sacrament beme more and more intense.
"I want Holy God, I want Holy God."

"Will it soon be morning, mudder?" she said one night. "Try and sleep, dear," answered the nurse, Father—will not be here for a

nurse, Father—will now long while yet."
"Go and call him, an' tell him I want
"Go and call him, an' tell him I want

"Go and call him, an' tell him I want Holy God. Does he lib in the garden mudder?"

"No, Nellie, he is very far away, down in the city. I could not get him now."
At last morning came and the little one's holy craving was satisfied. This was the question already referred to, when her thanksgiving lasted until evening. She lay perfectly still in her evening. She lay perfectly still in her little cot, turned towards the window. At a quarter to five she turned suddenly ound and said to the Sister, "on, mudder I'm so happy. I've been talking to Holy God." Her voice trembled with delight her face, previously so dusky with the ravages of disease, was now white as milk. Her cheeks glowed as a smiling peach. Her large eyes shone with a strange brilliancy. Her smile had a sweetness not of earth, and around the ed was the distinct aroms of incense.

Nellie was going to Holy God. She forgot her sufferings in the anticipation

of the joy that was soon to be hers. She would go to Him on His own day, she said. She could wear her First Communion dress, she could go in nurse's arms, and they should make a dress for nurse. On Thursday, January 30th, the rosary tickets were distributed by lot amongst the children, and Nellie in her turn drew hers. It proved to be to fall upon the following Sunday, raised their voices in the joyous strains of the First Communion hymn, but life and death. Sunday came, and all ong the sufferer's se turn to kneel in prayer around the little revered more than the poor shepberd oot. Towards three o'clock the little sufferer became quite caim, and remained motionless for about an hour. mained motionless for about an hour. Her eyes were fixed on something which she seemed to see at the foot of the bed. "There was an extraordinary look in those lovely eyes," the Sister said, "it was not the sightless, glazed expression of the dying." Then she moved. Her eyes now filled with tears, it seemed with tears of joy. She tried to rise and draw near to that "semething" on which she gazed so longingly. thing" on which she gazed so longingly, and then she smiled. From the movement of her lips she seemed to speak with someone, and raising here eyes, she followed with a look of supernatural love that "something" which seemed now to hover above her head. Presently, with the ecatatic smile of one who Him whom her soul loveth and will not let Him go," little Nellie fled to Hoty God. It was 4 o'clock on Sunday, February 2nd, 1908, the Feast of the Purification and of the Presentation of Child Jesus in the Temple. Thus she

went to Holy God "on His own day." Nellie was then four years, five months, and eight days old. and eight days old.

They buried the holy child in the public cemetery of St. Joseph across the Lee, and as the story of her holy life spread amongst the public, the little grave gradually became a shrine and strange rumors were abroad of wonderful graces obtained through the latercester of little Nation 1. sion of little Nellie. It was now sought to have the remains transferred to

Christmas gift. The child's face, before so pale and haggard, was glowing
now. Her eyes were bright with some
strauge, unwonted brilliancy. "If ever
anyone was in ecstasy," declares an
eye-witness, "Nellie certainly was
then."

bright as if it had been recently
po ished. Everything was exactly as
on the day of little Nellie's death. On
spend a day at the birthplace and girlhood of the heroine. Tae hamlet looks
was laid in its final resting place in the
cemetery of the Good Shepherd. And
then." there, one evening towards the end of May, we made one of the large number of pilgrims that knelt above the ashes of "Little Nellie of Holy God." The ecclesiastical authorities are already engaged investigating the many wonder cree to convince these plous pilgrims that little Nellie is a Saint of 'Hoty God." And as you kneel there, not knowing whether to believe or doubt, a strange feeling as of something super natural steals over you, and you too fine yourself praying to this new child-saint of First Communion. Twelve months before Our Holy Father issued his Decree on Children's Communio Ne'lie's little comrades made a No vena to their saintly dead com panion that she would obtain for her little companions and all little children throughout the world the great children throughout the world the great favour of receiving Holy Communion as near to the age that she received it as possible who then thought such a remarkable change in Church discipline was possible? And yet we know the sequel. May we not think that it is to little Nellie we owe this wonderful privilege granted to the little ones of Christ's flock! After the Papal Decree had been issued the little children of had been issued the little children of Nellie's school wrote a letter to the Holy Father in which they related Nellie's wonderful life and the fact of the Novena. The Holy Father sent them a gracious reply in which he urges them to imitate "their companion Nellie, who was called to heaven while still a child, where she is praying for them, for their families, for the Sisters, for their superiors, and especially for their very venerable Bishop, to all of who earnestly impart the Apostolic

earnestly impart the Apostolic blessing." Rome moves slowly, yet in God's
good time we may hope to see this holy
Irish child proclaimed the patro: saint
of Child Communion. Meanwhile,
whilst waiting the decision of the
ecclesiastical authorities, we set down this short sketch of her life in the hop that it may serve as a beautiful example to our dear Canadian children, and may prove an incentive to them to become as devoted to Our Eucharistic Lord as was "Little Nellie of Holy God." The "Life of Little Nellie" already been written in Italian by Rev. Don Ugo Descuffl, and dedicated by special permission, to Pius X. In a Roman publication there appears with the Imprimatur of the Master of the

Sacred Palace, the following prayer:
"Lord Jesus, Who hast said, 'Suffer the "Lord Jesus, Who hast said, 'Suffer the little children to come unto Me.' we give Thee thanks for having deigned to permeate with Thy sweetness the soul of little Nellie by inspiring her with a great devotion to Thy Holy Passion and a vehement desire to receive Thee in the Divine Eucharist, and by giving Thyself to her in Communion from her most tender infancy. Grant, O Divine Friend of the children, that all Thy designs of love and mercy concerning Thy little servant may be accomplished for Thy greater glory and for the edification of the little children of the entire world. May the example of little Nellie, to gether with her heaven'y intercession draw the little friends of Jesus close to the altar rails, and may it enkindle it all hearts a holy hunger for the Bread of Eternal life.

AT THE HOME OF JOAN OF ARC

There is no character in history whose tory is at once so beautiful, so heroic and so trapic as that of the your

France—Jeanne d'Arc.
It appeals alike to the young and to
the old, to the learned and the un learned, to the pessant in the cottage and the prince in the palace and few there are who have not felt the tears start as they read the life of the young beroine. France sacrificed its saviour, but to-day no other of its heroes and nding to behold. The Sisters came in beroines, save Nacoleon is idelized and maid seem so real, nowhere does she so appeal to you as she doe- in the little village of her birth.

Domremy lies in the northesstern part of France, in the hilly department of the Vosges. If is off from the main

looked when Jeanne herself walked along its harrow street or tended her father's sheep on the hillside. One marvels that in such a quiet, rural, retired spot one could have gone forth to make so much history.

A little grey hamlet, of perhaps thirty or forty houses, on the side of a low hill, that slopes down to the meadow of the Meuse, with a church tower rising in the micst, an old stone bridge, and the ruins of an old castle, which was perhaps dismantled before Jeanne's timethis is Domremy of the present day. haps dismantied before Jeanne's time—
this is Domremy of the present day.
The village is a farming community and
the ways of its people are primitive and
simple. Every one of its inhabitants,
except the priest and a colony of nuns,
work in the fields. They wear wooden
shoes and know very little more about the world than did Jeanne's father and mother. To visit Domremy is like going back into the Middle Ages.

In the middle of the village stands

the church the same church that Jeanne attended, a large, barn like structure, with a square stunted tower surmounted by a cross. The tower has a clock on it and to the left of the entrance on a high pedestal is a bronze statue of Jeanne. It represents her in a haif-kneeling posture, and is not so striking as the statue of the heroic maid at Rouen. Above the main entrance is a great allegorical painting on canvas, tacked against the wall. Among its figures is that of Jeanne in her white armor, with saints and warriors in various guises, which is somewhat contusing in their signification

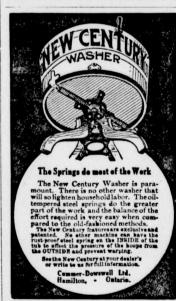
and meaning.

Close to the church is Jeanne d'Arc's cottage, which looks as much like a big shed as snything. It has a very high front and the roof slopes back all one way to the rear. The interior is used as a museum, and is cold and cheerless with no suggestion of its once having been a home. But there is the big fire-place before which Jeanne used to sit and knit in the winter evenings, and overhead is the timbered ceiling, wholly unchanged from her day. Many and many a time the maid must have passed in and out of this door and her childish

teet have pattered upon the floor.

At the back of the house is the garden with its narrow paths and little plots of dowers and vegetables, where Jeanne used to wander in the twilight hours and listen to the bells of the nearby church and where the voices first spoke to her. Dear little shepherd maiden, it all comes back—the lowly life and the humble toil, her innocent and dreamy and the sad, tragic end-as we wander over the little yard, and we can almost see Jeanne sitting there and listening to the voices that called her to her splendor and her fate. The house and grounds are the property of the council

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general of the department, who pur-chased it in order that so remarkable a it in from the thoroughfare, and every means is used to keep it in perfect re pair. The house is painted a nasty gray and the reddish slate roof has a peculiar charm against the green of the sur-

On the hill slope overlooking the On the hill slope overlooking the valley of the Meuse, three-fourths of a mile from the village, stands a basilica with a slender golden spire, marking the spot where, according to tradition, stood the "Fairy Tree," beneath which Jea ne and the maidens of the village used to dance and where the maid received the command to go forth and used to dance and where the maid re-ceived the command to go forth and lead the armies of France. It is a quiet, beautiful spot. Around are fields where Jeanne watched the sheep, and below, by the grayish, red-roofed village and following the winding river, are the roadways, one of which Jeanne took that

roadways, one of which Jeaune took that morning as she went to Vaucaiers.

To-day the fields are green with hay and corn and men and women are busy caring for the harvests. Two-wheeled carts, drawn by oxen, sometimes with a horse in front, come up the hill and are loaded and driven down in the dewy eve.

Most, of the peaceuts work harphaded. Most of the peasants work bareheaded, and the hours of labor are from six in and the hours of labor are from six in the morning tilt eight at night. Very like must have been the toil of the husbandmen in the Middle Ages. Little has chauged in that retired country spot

has changed in that retired country spot for all these centuries.

And here she lived, that wonderful girl, through all the years of her childhood and her girlhood till her eighteenth year. It does not seem such a long time back—these five hundred years—as we stand by the house that has sheltered her, the church where she vorshipped, the graden where she trained and the the garden where she dreamed and the hill-side where she heard the voices. as we did, on the hills, the meadows and the river, the picturesque little hamlet sleeping in the valley, with something of regret and something of veneration, ou she turned for her farewell glance when she turned for her larewij gainde at her home place as she departed on that journey that was to lead her to fame and martyrdom. And because she lived there the place is famous for all time. Without Jeanne d'Arc there would be no Domremy.—The Christian Intelligencer.

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# AFTER CONFESSION ----

"Cast away from you all transgress sions, by which you have transgressed, and make to yoursel' a new heart and a newspirit." (Ezeon. xviii., 31.) M. dear Christians :

"I've found my Love; ne'er more shall we be parted.

To him I ve pledged my troth in life and death."

You have come now through all the qualities required for the worthy recep-tion of the sacrament of penance— prayerfully recalling to mind your sins, telling them honestly and truthfully, being sincerely sorry for them, and firmly resolving not to commit them again. You have received absolution and have come out of the confessional a changed person, a new man, full of peace about the past and full of determination to be a good Christian for all your future lite. That is what confession

means in every case—complete conver-sion to God and goodness. Now, after confession, what have you to do ? The very first thing to do is to thank God. Among numans gratitude is rare. Yet if one does something for you, gives you a present, or entertains you, common posteness requires that you thank the ceived. Gxd has given you a great, priceless present -pardon for your sins, peace strength and instruction. Go and thank Him. Kneel down, put your face in your hands and pour out your soul

full of thanks and gratitude. G-d is pained by ingratitude and pleased by the tnanks of a grateful soul.

Remember how badly our Lord felt when only one of the ten lepers returned to thank Him. \* \* \* Also how pleased He was at that expression of gratitude by the penitent thief on the cross. It warmed Hs poor, lonely heart at that moment and He rewarded it instantly. "This day thou shalt be with Me in Peradice."

He has cleaved you from the leprosy of mortal sin by the ministry of His priest in the sacrament of penance. He promises you Paradise if you remain faithful to the grace you just now re-ceived. Thank Him, thank Him, with all your gratitude, and as long as you

Take a look shead before you leave the caurch. Prepare the means by which you will be able to keep your new-mate resolutions. Repeat your promises distinctly, and grit your teeth in your determination to keep them. Many penitents neglect to do this, and fail for want of it; they do not feel until they are back into the same sins again. A little incident I read in a Chicago paper will illustrate this.

It appears a fellow was arrested and rought before a judge. He was tried and the judge, not doding him guilty of great crime, gave him a little ad-lecture and dismissed him. He jumped up and ran out of the court, over the railing and builted on the door, nearly knocking down the policeman who stood guard outside policeman who should glard outside.

This worthy grabbed him and, quieting all explanations, waltzed him back before the judge. He was again discharged and walked quietly out of court. But when he found homself free and out of sight of the cop he slid down the stairs five steps at a time and made for the door. But another policemen was there who to k him back again to the court. The judge angrily told him to go quickly but quietly about his business and teep out of the clutches of the law, "It you come back again I'll send you to the

to do is to see about making good any injury or injustice which you may have done in the past. If you have cheated any one or stolen anything or keep ill-gosten goods, and you have been obliged and have promised in confession conjuged and nave promised in contession to repair and restore, prepare as soon as possible to fulfil your obligation, in whole or in part, as prestrangement with your confessor. Some are very careless of this and let it go for years forgetting that the freedom from guilt is dependent upon the satisfaction to be made, and that the obligation increases

name which they have taken away, just as well as the need of restoring stolen

as well as the need of restoring stolen or ill-gotten goods.

So it you have injured any one's reputation, character or good name by idle gossip, telling lies or divulging the unfortunate truth, insinuating or suspious remarks or by any of the hundred ways of lowering him or her in the estimation of others, stop the practice from now on, and proceed to repair the evil done by saying good things of the person to all those, if possible, to whom you said the ill natured things before, by acknowledging your previous lie and you said the ill natured things before, by acknowledding your previous lie and telling the truth now. Many ways will present themselves to the good, as they presented themselves before to do evil, if you are in the right mind to make use of them. Always remember how you would like to be treated yourself and treat others as you would have them treat you. "Do unto others as you would have others do unto you," is the golden rule. Apply it to your life after confession.

Tnen, too, if you have been " on the outs" with, not speaking to, holding hard thoughts in your heart against anybody, now is the tine to "make up." to clear your soul of bitterness and speak kindly—unless you are sure to precipitate a fight by so doing. Take a chance. Say "How do you do?" any-

fo much for repairing the, past ; now let us look to the new future. There are principally two things to be done.

The first is to avoid the occasions and

circumstances that led to your past s.ns. Some pleasures, passions, places or persons were the occasions of the sins you just confessed. They will surely be the occasions of the sins you'll confess in your next confession, if you do not look out and keep them down and at a distance. No use in being too and at a distance. No use in being too general. You know your own dangers, and it will pay you to make a supreme effort to avoid them. You know the places, the persons, the passions, the pleasures, the temptations, and if you don't be constantly on your guard, you'll fall into the same sins. "He that loveth the danger shall perish in the "(Sec. iii. 27)

This will require a lot of tact, prudence and an immense amount of courage, but you are face to face with the great crisis of your life, and your eterual happiness—yes, and your life happi -depends upon your success in

Our Lord says, (Matt v., 29 30 :) " If thy right eye scandalize thee, pluck it out and cast it from thee. For it is ex-pedient for thee that one of thy members shoud perish, rather than thy whole body be cast into hell. And it thy right hand scandalize thee, whole body be cast into hell. And it thy right hand scandalize thee, out it off and cast it from thee. For it is expedient for thee that one of thy members should perish rather than that members should perish rather than that it has every respect for the religious believe of all records. members should perish rather than that thy whole body go into hell." What does He mean? Does He mean that if the hand or foot be offensive you shall cruelly and crudely take an axe or saw and cut it off, or if thy eye wander in sin, you shall pluck it out? No, our Lord is too practical, too human to impose such an impossibility. What then, does He mean? This: It is a strong, graphic powerful way He has of putting graphic powerful way He has of putting the truth—that if there be anything in your life, any immediate and near occasion of your siu, a pleasure, passion, place or person that will surely endanger your soul's eternal salvation, even though it be seemingly as necessary and indispensable to your present life as your eye or arm is to your body, you are so at-tached, you've got the habit, it's part of your life almost, yet you must re-move it, no matter how apparently cruel the process be. If it be a stumblcruel the process be. If it be a stumbling block in the way of your salvation you must get rid of it, no matter how near and dear it may have grown to you. "It is better for thee to go unto life maimed or lame, than having two hands and two feet to be cast into everlasting fire." (Matt. xviii., 8) "It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell of fire." two eyes to be cast into the hell of fire."
(Mark ix., 46) That is, it is better for you to do without these passing pleasures of sin for a while and thus obtain the joys of heaven for ever. It is better for you to forego these now, than to suffer the eternal fires of hell. The soul is better than the body and any or all its parts; eternal life is better than this life.

It is reasonable that the least valuable must be sacrificed to save that which is estimated as most valuable So you must cast away the passing pleasures and passions of this life in

order to save your soul from sin. But I must go further into detail to bring the lesson home to individuals, and there is no lack of sufficient unfortunate examples. I know a man of splendid mind and pious who lost his faith completely by his love of studying infidel literature. I saw another man buy a bad book on a train one day, and ouy a cad book on a train one day, and I knew his mind was becoming corrupt. If you have a liking for infidel or immoral books or papers after confession stop them. Keep away from naughty moving pictures, postal cards and quantities of nsn and bread he at one time deprived many fishermen and takers of their just profits—manifestly a crimical offense. When tried by Local Jerusalem under Section 6, Jesus admitted and attempted to justify

these acts, and was therefore expelled from the Socialist party for advocating crime and violence. Sabotage could not be proved against him, although there were rumors that as a carpenter he was more given to dreaming dreams than planing boards, and that he lost his in consequence. The members of Common Cause. So many sinners dismissed from sin, rush away without any fixed purpose and soon find the maelves again in the clutches of the same old sins. Stop a while and think of where you are going and what you have to do. Make up your mind, fix your purpose to be good in this or that particular manner, and then go calmiy and firmly about your business.

After that the first thing you have to do is to see about making good any injury or injustice which you may have

marks or invitations to other churches or low dances or dark places. A story is told of a party going down in a mine one day. One of them, a lady in a lovely dress, asked the old miner if they might go down. "Yes, lady," he said, "but I'd advise you not to go in that dress." If your soul is lovely after the confession, keep away from ain and ainful surroundings or you will get selled if your servant or your employer is a cause of your sin, quit the place or discharge the tempter. Get another place or another servant. Your employer may give you more wages, perhaps occasionwith the time, if they can make good and fail to do'so.

"He who steals my purse steals trash

\* \* \* but he who takes away my good name, takes something which doth not enrich him, and leaves me poor indeed." The poet is right, and some people should be made to realize in themselves the need of restoring a good name which they have taken away, just to the infamous business, know to prevent the need of the state of the al presents or kindnesses; remember, he is buying not only your time and your taleats thereby, but also your body and your soul. If your associates are men or women who have no religious or moral instincts, who have no children, or one or two who know how to prevent more and love to urge others to embark on the infamous business, know that

on the infamous business, know that they are devils' agents and drummers for the house of hell. Have nothing to do with them. Taey will convince you of wrong before you will convince them of right.

I knew a mother who burned her son's bar license with great pecuniary loss, in order to save him from drink and drunkenness: he was forced to get out. order to save him from frink and drunkenness; he was forced to get out of the business. There are many other occasions of ain. If I have not put yours in glaring light here, I have no doubt but you can find it in yourself 4f you just look for it. Every one has his own weakness, physically and morally. Some are disposed to consumption, others to catarrh, others to rheumatism, others to appendicitis, and so on. So too some are tempted to drink, others to impurity, others to profanity, others to dishonesty, others to missing Mass and prayer. Each knows his own weakness and must remove himself from the temptations or the temptation from

Now, there are some who, morally speaking, cannot well avoid the occapartners who will not do their duty right. All these must employ all the means in their power to make the near danger remote and resist the sin with all their might. If you are one of these then attend to the following:

After confession you must give your-self to prayer, Mass, mortification and the frequent reception of the sacra-ments of penance and Holy Communito. This for all. Human means and firm resolution will be no use without grace and grace comes in answer to prayer.

Say your penance soon, all at once or
serially as imposed, and don't let it go.

Some do and come to confession again
without having said it. I have often said the penance myself for some of trese careless ones. Start in to say your prayers habitually, night and morning, after confession in face of temptation and keep it up. Go to Mass on Sundays, anyway, and do some plous reading. Go nfession next Saturday or next that new being, new heart, new spirit, new man—to be truly changed and converted after confession. Amen.

#### SACRILEGIOUS WORK

SOCIALISM IS MAKING MON-STERS OF GREAT MASS OF ITS

How often do we hear-from the lips

churches thus proves once more that the continual disuse, or misuse, of any faculty finally results in its degradation. Having taught and believed, or pro-fessed to believe, for centuries, certain ideas which are opposed to the plain evidence of our senses, the clericals have become victims of their methods. Having stifled the demands of reason in lost all power of reasoning themselves. As a mass they have dulled the minds of the vast masses by their collective efforts.

#### TRUTHS OF CHRISTIANITY

The ideas that have been "believed The ideas that have been "believed for centuries" are the supernatural truths of Christianity. These are the ideas that are "opposed to the plain evidence of our senses," and by presching which the clergy "have dulled the minds of the masses." This is a mild sample of the way in which Socialists attack and insuit religious belief.

For a thoroughly up-to-date illustra-

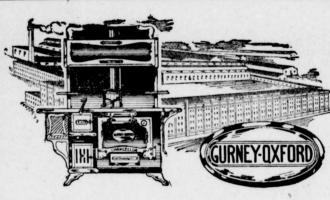
For a thoroughly up-to-date illustra-tion of the sacrilegious trend of the Socialist mind, read the following from the pen of Alex E. Wight, of Wellesley Hills, Mass. Wight, it may be said in explanation, wrote a letter to The New York Call (July 13, last) in which he attempted to emphasize the absurdity of "Section 6," and this is how he did it:

SAMPLE OF SOCIALISM

"Jesus a prominent Jewish member of Local Jerusalem about A. D. 30, was alleged to have committed a breach of the peace in forcibly ejecting from the temple, without warrant of law, a number of leading business men, assaulting their persons, in so doing. It was also alleged that, being hungry, he stole corn from a farmer, th offense being aggravated by the fact that this crime was committed on the Sabbath. Furthermore, it was alleged that by miraculously procuring large quantities of fish and bread he at one







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LETTERS OF RECOMMENDATION

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic hours and strength of the Country. Following the best interests of the country. Following the best interests of the country. Following the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wyshes for its continued success.

Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus.

DONATUS, Archbishop of Catholic Delegate

UNIVERSITY OF OTTAWA.

UNIVERSITY OF O' Ottawa, Canada, March 7th, 1900.

off. Thomas Coffey
Dear Sir: For some time past I have read you
satimable paper, the CATHOLIC RECORD, and congra
rulate you upon the manner in which it is published
the matter and form are both good; and a trul
Catholic spirit pervades the whole. Therefore, wit
cleasure, I can recommend it to the faithful. Bless
leasure, I can recommend it to the faithful. Bless
lag you and wishing you success, believe me to re
smain.

TO. FALCONIO, Arch. of Larissa. Apos. Deleg.

LONDON, SATURDAY, NOVEMBER 2, 1912

THE BI-LINGUAL SCHOOL QUESTION

The CATHOLIC RECORD has always been found amongst the most strenuous defenders of Catholic educational rights whenever or wherever these were attacked or threatened. We shall always consider it a duty and a privilege to take our place in the ranks of defenders and advocates of Catholic rights, swayed not a hair's breadth by political fear or favor, or by any other consideration unworthy of the high mission of a paper devoted exclusively to Catholic in-

School questions in the past have been the occasion of agitations which convulsed this province of Ontario and the whole Dominion of Canada. Where there was room for difference of opinion as to which political party would give the most satisfactory solution of the difficulty, we respected the political freedom of Catholics while insisting on the essential question of our rights.

Whatever the merits of the questions at issue, wherever lay the blame for dragging Catholic educational rights through the turmoil of political campaigns, no one will deny that such politico - religious agitations are extremely regrettable, hurtful alike to religion and to the country, and inimical to good-will, Christian charity and to the spirit of Canadian patriotism which as Catholics and Cauadians it is our duty

Looming up from that quarter of the province where storm-clouds gather is nother menscing school question which let us hope, will be kept strictly outside the sphere of party politics. Good sense and patriotism, enlightened by experience, should make that certain.

The merits of the bi-lingual question we have no reason just at present to discuss. We shall merely state some facts connected therewith and define the issue.

The term "bi-lingual school" is a most elastic one. It covers three distinct classes of schools. First, those schools in which there are French-speaking and English speaking pupils. These schools have, in many cases, been built and maintained by English speaking ratepayers, Catholic or Protestant or both. The advent of some French families begets an agitation for a bi-lingual teacher. The bi-lingual teacher is qualified in some sort of way for the emergency, but is often, for lack of training, incapable of teaching French or English or anything else. In many places English-speaking farmers, both Catholic and Protestant, have sold their farms and moved elsewhere, solely for school considerations. Their places are taken by French Canadians. Some eastern districts have thus become as purely French as any part of the province of Quebec.

Then there are so-called bi-lingua schools in French districts in which little or no English is taught.

There is still another class of schools that have been recently put into the category of bi-lingual schools. These are schools that have always been English schools but, because of a certain number of the pupils being of French origin though speaking the English language, they have been classed as bi-lingual schools and given to bi lingual inspec-

These conditions have obtained for many years, gradually becoming more Then began the aggressive campaign of the French-Canadian Educational congress of Ontario for a very material extension of rights and privileges hitherte enjoyed without

question except by the English-speaking ratepayers who suffered from local school conditions. Soon the interest in the question was province-wide. It became ecessary, or at least desirable, for the rovernment to appoint a commission t a certain the facts. These are now in possession of the public in Dr. Mer chant's report.

In no sense and at no time was the question one of religion. Ever and lways the question at issue was the language. right to use the French language as the nedium of instruction in the schools, or it was the question of the actual or possible efficiency of bi-lingual schools, or whether injustice resulted locally, or whether the whole system and its inevitable extension was or was not detrimental to the school system of Ontario. Religion was never an issue ; the right to Separate schools was never ques tioned. There are bi-lingual Separate schools, there are bi-lingual Public schools. Some of the loudest complaints came from English speaking Catholics. Finally the Government took action defining the limits within which French may be used as a medium of instruction and appointing inspectors to see that its regulations with regard to the teaching of English be carried out.

But these inspectors are Protestants. And our French-Canadian friends make this a ground for complaint.

That the regulations of the Depart ment of Education were not enforced by the French inspectors, is evident from Dr. Merchant's report. It was necessary to appoint men who would enforce these regulations. If the Protestant inspectors were authorized to interfere, or attempted to interfere. with the teaching of religion in Catholie Separate schools, there would be ground for such complaint. The Separate schools as well as the Public schools are part of Ontario's Educational system, and both alike are under the control of the Department of Education. The Department has not only the right but the duty to see that its regulations are observed. It has the right and the duty to appoint officials to enforce its regulations. To object to such officials on the ground of their being Protestants is puerile; but it is something more, it is a dishonest attempt to obscure the issue, to make a question that is purely and exclusively a question of language, one that involves religion and the right to Catholic Separate schools.

Open defiance of the authority of the Education Department is inculcated; in some places the children, acting under instruction, have taken their books and left the class-rooms when the inspector arrived in the school. Where will all this end? We do not know, and frankly, we do not care, provided some misguided people do not try to make the teaching of the French language a matter of conscience for Catholics.

The attitude of the Ottawa Separate chocl Board is difficult for outsiders to inderstand. In Ottawa it is understood only too well by the Englishspeaking rate payers. But that certain English speaking trustees have succeeded in beclouding the issue, is evident from the following sensible editorial in the Citizen of Oct. 17th:

correspondent makes the statement in a private communication that "the real issue in the bi-lingual ques-tion is whether the French Canadians constitutional rights to have their lanconstitutions; rights to have their language placed upon an equal footing with English in the schools of Ontario. That is the issue in their eyes and that is the issue that has to be fought out." He is quite right,

It resolves itself into the necessity of It resolves itself into the necessity of showing the constitutional validity of the claim. It is a matter of law, and as such must be regarded. The trouble has been that there was too evidently

has been that there was too evidently
the desire upon the part of many to
make the bilingual issue but a part of
a sectarian struggle, in which is properly did not belong at all. And when
this was done, the real issue had to
yield place to an entirely different one.
If this had been made the open issue
by the advocates of bilingualism from
the start, instead of involving it inextricably with separate school issues and
Protestant inspectorships, the situation
would have been entirely different. ould have been entirely different But involved as it was, it has been quite impossible for either press or public to dissociate the one from the others, or to judge the one issue upon its merits.

Let the issue be separated and clearly

stated, as has been done above. Let the right of the case alone be heard, and its settlement will be in sight. Otherwise nothing can be gained, and a great deal of good feeling must be lost.

Precisely; that is the real issue. The question to be decided is a legal or constitutional question. The French-Canadians in Ontario claim certain legal, constitutional, or treaty rights with regard and to the French language. The Protestant Premier of Ontario dissents; the Catholic Attorney-General unequivocally denies the rights claimed by his French co-religionists. The question, we repeat, is in no sense a religious one; the place to have it decided once and for ever is in the courts, if necessary in the Court of last appeal, the Judicial Com-

mittee of the Privy Council. Our readers will understand the Citizens' reference to the efforts to make the question a part of a sectarian struggle when they learn that an English speaking trustee has felt called upon to fill column after column, day after day, to the daily papers and the cash registers.

make known to all and singular that Irish Catholics consider the French language question as one of vital interest

to themselves. Some of his reasons for so prominently identifying himself with the French side of this question are worth reproducing, The French members voted for the Home Rule resolutions.

He has his own opinion as to the legal and constitutional rights of the French

He has even felt called upon to publish an explanatory note on Bishop Fallon's position with regard to bi-

lingual schools. In a semi-apology for language that he feared Catholics might consider too violent he claims the right as the son of an Ulsterman to use "vigorous Anglo-Saxon." His published interviews and letters bear many other ear-marks of Historia But inst as North East by East Ulater will not be allowed to defy the authority of the Imperial Parliament and involve all Ireland in civil war, so North East by East Oatario will not be permitted to defy the authority of a de partment of the provincial government, and involve the whole province in see tarian strife.

The French-speaking population of Ontario, supported as it is by the active sympathy and financial aid of the French province of Quebec, is well able to take care of itself. If they have language rights which are denied them the courts will give them redress.

The use of the French language in Ontario Schools is not a question affecting either Catholic rights or the Catholic conscience. And while the sympathies of individual Catholics may be on one side or the other in this bi-lingual school difficulty, it is the duty of all Catholics, French and English, to confine the dispute within the limits of the question at issue.

When necessary we shall repel the attack of the enemy outside the walls, but we cannot overlook the traitor within the gates who would involve us in quarrel which is not of our making, and which does not touch our rights, or affect our interests.

the Bantists of Ontario and their de-

liberations regarding the Grand Ligne

Mission to the "Romanists" of Quebec.

clared war all along the line on the

These baptist people, it seems, have de

ANOTHER ONE We refer elsewhere to a meeting of

Catholic Church and we now find that even in Windsor, N. S., the United Baptist Women's Missionary movement of that province likewise have some things to say about the old church character. ized by all uncharitableness as well as untruthfulness. The lady President gave utterance to this pretty little sentence, which smacks somewhat of noveldom : "The Grand Ligne Mission, like a beacon, sends its rays of light stream ing out into the darkness of ignorance and superstition around it, guiding many into the haven of safety and peace." Incidentally we may mention that the lays of light cost the Baptist denomination \$25 000 a year. This is a goodly sum perray. The President also called Quebec "the Samaria of Canada." This is very pretty too, and will no doubt serve to open the ladies chatelaines. The President, we take ave any historical or it, has never been in the province simple, holy devoted lives of the people. They figure largely in their churches, sending up petitions to the Most High to forgive them their this denomination nearly \$27,000 a year transgressions, and beseech Him to grant them the grace of leading holy lives. Certain other people figure largely in well - appointed churches listening to discussions on the topics of the day, including base ball. They figure largely, too, in the divorce courts, and the other sine of society are not unknown to them. Judging by her remarks about the Catholic Church, we take it that the President of the society as well as her associates have acquaintance with very few authors of good literature. We have often wondered why these people deliberately misrepresent the old church, and if they do so through ignorance. Slanders against her have been denied thousands and thousands of times but they are repeated again and again The ridiculous position in which sectar ians place themselves may be due to ignorance, but we are forced to the conclusion that in the majority of cases malignity and disregard for the truth is the motive. What else can we think when we find this woman declaring: "In that province the Bible is withheld from the people. We would ask her to examine the family bibles in the Catholic homes of Nova Scotia, and she will find therein that even the Pope himself admonishes the Catholic people to read the Scriptures. It is tiresome work, this correction of disrepresentations. No matter what we say, it will be declared at the next meeting of the Baptist Women's Mission-

"THE MENACE" Our readers will pardon us for one

more making reference to a disreputable paper published in the United States. Its title is "The Menace." Its editor is Rev. Mr. Walker. To what denomnation he belonged we know not, for all manner of non-Catholic Christians refuse to class him as one of their particular circle. The primary purpose of "The Menace" is to make money and to this end Rev. Mr. Walker has embarked upon a crusade against the Catholic Church. All the old time vilifiers of the faish from Foxe to Maria Monk and Chiniquy have been requisitioned for this purpose. The st preposterous stories about Popes, Bishops, priests and nuns have been scattered broadcast, and the purpose of the Rev. Mr. Walker seems to be to warn Americans that something dreadful is going to happen through the machinations of "Romanism." It is the old story : a knave doing business with fools. The mystery of our day is to be found in the fact that thousands of these fools bite the beit thrown out to them by Rev. Mr. Walker. He appears to be a perfect type of the degenerate. Dr. Charles J. Cummings, of Williamsport, Pa, has deemed it worth while to carry the war into Africa and has placed this person, who has disgraced the clerical garb, in an unenviable position. He has issued a challenge to Rev. Mr. Walker in the following words :

Now, Mr. Editor of the Menace, you will please stand up, sir. Webster defined a lie to be an untruth told the intent to deceive. I charge you with lying about all things Catholic and about the Knights of Columbus. I now offer you not only an easy way prove your accusations, but a char make a lot of money in doing it.

I will agree with you under a \$10,000 bond to submit your accusations, together with my refutations, to three reputable, disinterested judges, one of whom you may choose. I one, and these two the third. I will even agree

that all be non Catholics.

If the majority of these non-Catholic judges decide that the Menace has not lied concerning matters Cathelic and the Knights of Columbus, I will pay to the editor of the Menace \$10 000.

We may take it for granted that the challenge will not be accepted. A gentleman would take up the gauntles and at least endeavour to prove his assertions : but Rev. Mr. Walker is not a gentleman. That the miserable man is capable of much mischief we have no doubt. Such will be the case so long as a great proportion of our non-Catho lic neighbors continue to hug old-time prejudices and read with avidity every slander uttered against the Catholic Church, blindly refusing to make enquiry as to what that church really is. They prefer to recognize it as the unlovely institution it is pictured to be by its enemies - by deliberate detractors such as Rev. Mr. Walker, and others who have been ejected from its communion for just cause. This miserable man may after all be a blessing in disguise for his writings may lead to an enquiry class Many of the Know-Nothings of other days found their way juto the Church on making study of its claims to be the real Church of Christ, after the smoke of bigotry's battle had been dispelled.

LIKE UNTO THE SOUPERS IN

slaves of party, and will sacrifice principle that the party candidate may head IRELAND the poll. Our friends the Baptists recently had a meeting in Brantford and the Canadians came under review once more. To keep together the little band of perverts in that locality it costs and great satisfaction is evinced because nearly \$1,000 were collected this year over and above the expenditures Another source of gratification is found in the fact that the new recruits are learning to give much more liberally. From what we know of people of this class we are inclined to use the words of Mark Twain when he read his own obituary notice: "The report is exaggerated." These perverts are as a rule either those who are looking for material advantages, such as fine clothing or generous foodstuffs for which they will not have to pay, or those whose mode of living called for sharp rebuke from the caré; others again have taken to the Baptist fold, or, we should say, folds, to escape the payment of tithes, which in all cases are not by any means oppressive. Indeed the habitants do not pay nearly as much for church purposes as the non-Catholics of the province of Ontario Onite true were the words of the editor of the Globe, himself a Protestant clergyman, published in that paper a few years ago, to the effect that these missions to the French Canadians are humbugs. This may not be the exact word he used, but it was to that was called sharply to task for this proary Movement that the "Romanists" are money spent in French Canada for pro- of students is over 300. not allowed to read the bible. Truly selytizing purposes could be used to there is much insincerity and dishonesty abroad. Proof: the reading matter in

knowledge of God, in squalor, ignorance and crime. Some of our ministerial friends will have to account for many sin of omission because of their unGodly disposition to hurl a stone at "Roman ism" on every opportunity.

DISSIMULATION Frequently we have drawn attention

to the disingenuousness of the average

prohibitionist, and as the world gets greater proportions in the future. older we do not see any reason for changing our opinion. For long we have had in existence in the country an association called the Dominic Alliance, composed of gentlemen who are desirous of prohibiting the manu facture and sale of intoxicants. It is not our purpose now to discuss the pres and cons of this phase of the question. but merely to draw attention to a notable instance of inconsistency on the part of some of these people. An election was held last work in East Middle sex to fill a seat in the local legislature. The candidate of Mr. Whitney pledge himself to vote for carrying out that gentleman's programme of abolishing the treating system. The Independent Conservative condidate, Mr. Sutherland. went a sten farther and pledged himself to favor Mr. Rowell's platform of a bolishing the bar. The gentlemen of the Dominion Alliance mes in solemn conclave and decided they would not make pronouncement in favor of either candidate. Now one would think that if these gentlemen were true to their principles they would favor the candidature of Mr. Sutherland for the reason that his proposition embraced both schemes, because if the bar is done away with there will as a consequence be no treating. And so it has ever been with this Dominion Alliance. Some of its members are, we doubt not, honest and sin cere and strive to better social conditions, but the rank and file will, for three years and three hundred and sixty-four days deliver fervent denun ciations of the intoxicant and all its be longings, but on the three hundredth and ixty-fifth day, being polling day, their emperate principles are dropped and they will glide into the party wigwam and cast their vote for the Grit and Tory candidate, as the case may be, according to their political proclivities. We can always take it as a matter of course that the Tory temperance man will ever vote Tory and the Grit temperance man will always vote Grit. There may be exceptions, of course, here and there; but the exceptions prove the rule. If the Dominion Alliance people The Toronto Globe quotes the Barnun sought to attain the possible and relinheory that a new lot of fools are born quish their dreams about the impossible very day to replace the old ones who they would do something tangible in the cause of sobriety. Their dissembling is a distinct injury to the cause. It will be remembered that some years ago the liquor question was taken out of politics and submitted to the country in

the form of a plebiscite. The great

majority of the people of Ontario

savored total prohibition, but we feel

convinced that were it made a party

question the result would have been

different. We may take it then that

one of the most regrettable features of

our public life is the fact that prohibi-

tionists, as well as others, are but the

EDUCATION Upon his return recently to Antigonish His Lordship Bishop Morrison was welcomed by the Faculty and students of St. Francis Xavier College, A cordial address to His Lordship was read by the Vice-Rector of the College. The Bishop is the chancellor of the University and the relations between him and the institution, which have heretofore been friendly, must of necessity become more intimate and important. In the address it was pointed out that when the late Bishop Cameron became head of the diocese, the university had but four professors and twenty students and the educational work was carried on in a small wooden building. It is true that with those limitations greatand beneficent work was performed: the advantages of higher education were brought within the reach of hundreds of young men in Eastern Nova Scotia, who afterwards attained commanding positions in the higher walks of life. A splendid native clergy, worthy professional men, and distinguished public men owe most of their success to the influence of the university, which, established in a small way in 1855, has since grown to such splendid proportions. To-day the institution has fourteen professors and instructors in the Arts course alone. effect. We remember well the editor In addition to an Arts course of four years, it has a general science course of nouncement by the extremists who are in four years leading up to the degrees of a percetual ministerial maelstrom. This Bachelor of Science and Master of work in which the Baptists, Methodists | Science; an engineering course of two and Presbyterians are engaged is simply years; a first year course in law; and a reproach to these bodies. It is the several post graduate courses leading outcome of a fanaticism which has to the degrees of Master of Arts and bidden good-day to common sense. The Doctor of Philosophy. The attendance

In Bishop Morrison the university much better advantage in the city of has an ideal chancellor. Like his illus-Toronto where thousands live without a trious predecessor, Bishop Cameron, he

is a thorough scholar and has had experience as a professor and administrator. Nobody appreciates better than he what the university means to his people, and we may confidently expect that St. Francis Xavier College, firmly established as it now is, with a fine constituency to appeal to, will, under the guidance of Blahop Morrison, its Chancellor, and Dr. Macpherson, its rector,

AS TO CRIMINALS A despatch from New York tells as that city, and in particular those of Dutch and British descent, are beginning to feel the oppression of the yoke of the foreign element. We had formed the opinion from reading current literature that the bulk of the terrible erimes perpetrated in the United States were committed not by the foreign, but by the native element, or the second or third generations of the emigrants, The Jews, for instance, before they see foot on American soil, were noted for remarkable freedom from criminal tenden cies. How comes is then that their descendants in the great Republic become adente in the ways that are dark and the tricks that are mean. There is one way of accounting for it, and it matters not how much theorizing may be advanced. the ugly fact nevertheless stares us in the face : it is Godless education. Only too many of the youth of America are imbued with a modern paganism. They live their lives seeking but money and pleasure. Eternal reward and eternal punishment in the world to come give them no concern. The champions of the little red school house sowed the wind and are now reaping the whirlwind-Nor should all the crimes be laid at the doors of the descendants of the impoverished emigrants who landed in America. Some of the descendants of those who came over in the Mayflower, and who make boast of it. figure largely in criminal annals chiefly in the matter of unfaithfulness to the marriage tie, bank defalcations, forgeries and gambling, commonly called high finance. Dexterously they will relieve a man of hundreds of housands of dollars in stock exchange transactions, but they look with contempt upon their fellow citizen who will hold up a wayfarer and relieve him of \$10. Truly we live in an age of humbug, insincerity and hypocrisy.

THE " OATH " AGAIN

This has reference to a number of people in the county of Elgin who are out ing faith in an oath said to be taken by the Knights of Columbus. "The perators think," says our contemporary, "they can work an old and played out piece of stupid deception by merely changing a name. Evidently lacking ability or time to revise the old document, that did ignoble service as the supposed Jesuit Oath, they have stuffed in an attack on the A. F. and A. M. The addition to the pretended oath reads: 'I will not rest till they ( the Freemasons ) are extirpated from the earth." To the editor of the CATHOLIC RECORD, who is a Knight of Columbus. not take any oath whatever. For the benefit of our simple and ill-instructed non-Catholic neighbors we will give away the "secrets" of the Knights of Columbus. Nothing can be found in its proceedings, in its constitution or in its bylaws which is contrary to the teachings of our divine Lord and Saviour Jesus Christ and His Church. If the A. F. and A. M., the Sons of England, the Orange Society and other bodies outside the Catholic Church could make the same claim Canada would be a much better country to live in, and there would not be so much corruption in Dominion and municipal politics Very recent movements on the municipal slate in the city of Toronto give us proof abundant that such is the case. Touching this subject the following from the Philadelphia Catholic Standard and Times will be of interest :

The subjoined letters, recently printod in the Meadville ( Pa. ) Tribune Re publican, demonstrate what decent people think of the outrageous literature of the present campaign of slander against the Catholic Church and the against the Catholic Church and the Catholic people in the United States. Rev. Lefferd M. A. Haughwout is rector of the Episcopal Church, Meadville, Pa., and Francis A. Christie is professor in the Unitarian Theological School of the same city: Editor of the Tribune-Republican:

I have been shown a printed slip which is being privately circulated and I have been asked what I think about it. It pretends to be a copy of a bloodcurdling oath taken by members of the Knights of Columbus, the well-known Catholic society. I deem it a social duty to publish the fact that such a document is circulated and to protest against the outrageous deception at-tempted, not only because it does a grievous wrong to our fellow-citizens who are Catholics, but also because it insults the intelligence of us who are not Catholics. I have no knowledge

whatever of the rules of the Knights of Columbus, but any man with at least a minimum of common sense can pronounce the circular a falsehood on the first

sight of it.

I am disturbed at this document, not an disturbed at this document, not because I fear that many Protestants will be descived by it, but because the people who are capable of inventing such thisgs are a social mevace. If any person has been deluded by this circular, let him remember how he de-spised toe oredelity of Ressian Christians when they believed Jewish neighbors guitty of bratal mander. Let him remember how he laughed at those European Catalolies who were taken in by Leo Taxil's bogus revelations consuming disbulled, president of Free by Leo Taxii's bogue revelations con-cerning diabolical practices of Free Masons. Let him remember how he ap-plaused the good sense of other Catho-lics who, without waiting for proof, de-nounced Taxii as a swindler before he confessed the swindle. When Taxii's revelations began to appear, I asked a Jesuit father what he thought of it. His reply was, 'He must be insane."
That is the way healthy American sense deals with such things. Now that I am asked what I think of the printed slip in cisculation, I answer that if the author is not insane, he thinks that the rest of us are insanely gullible, and we may be sure that some other motive than relig-

FRANCIS A. CHRISTIE. ENDORSES DR. CHRISTIE'S LETTER

Editor of the Tribune-Republican :

"I wish to second the eminently sane words of Professor Christie regarding the fictitious "esth" of the Knights of Columbus, and also to call attention to the fact that this is only part of a carefully engineered campaign to create a sentiment of hatred for the Roman Church, through the circulation of literature of an altogether preporterous character. A scurrilous periodical, appropriately named "The Menace," is being distributed in many Meadville homes, with this purpose in view. It is a messic of inconsequential fact and de-liberate falsehood, well calculated to mislead the uninformed. One does not have to have any particular "leaning" towards the Church in questian to feel a sense of outrage at the circulation of this sort of thing. It is a plain appeal to fanaticism, and does irreparable injury to the cause of religion

Respectfully, LEFFERD M. A. HAUGHWOUT.

UNIVERSITY QUESTION IN NOVA SCOTIA

The government of Nova Scotia has appointed a commission of seven to enquire into the system of university education in Nova Scotia. The appointment of this commission took the public somewhat by surprise, as no previous intimation was given of the intention to appoint it, and as yet there seems to be very greaten cu'ation as tothe exact purpose of the move. The chairman of the commission is Mr. W. E. Maclellan, post office inspector for Nova Scotia, and formerly editor of the Morning Chronicle. The selection of Mr. Maclellan for chairman is an excellent one. He has had a wide experience in educational work, is a man of high intelligence, and is in every way competent to fill the post with distinction.

MR. ARCHIBALD

There is a gentleman on the police department of Toronto named Archibald. He is, we believe, Staff Inspector. Mr. Archibald was the star performer in a scene in Toronto's police court on the 23rd of October. It seems that Father Conway, a distinguished Paulist Father who is now giving a non-Catholic mission in Toronto, went for an auto ride with this oath is indeed most startling news. two companions. Constable May The oath circulated in the county of stopped the car and threatened arrest BISHOP MORRISON AND HIGHER Eigin could not very well be the cath for speeding. The three occupants of taken by the Knights of Columbus for the car swore that it was not going the simple reason that the Knights do more than four miles an hour. "I will fine you for this," declared the constable. Upon hearing the evidence Magistrate Kingsford dismissed the case, whereupon Chief Inspector Archibald became wroth and exclaimed: 'I think this man should be locked up on a perjury charge. These foreigners should be taught they cannot come into this court and get away with an attempt to make a liar out of a constable." "Thank God we've got honest judges on the Canadian bench, if we haven't honest men on the police force," was the priest's farewell compliment. "Show that man out o the court, and do it at once," shouted the inspector. Father Conway and his friends departed amid loud laughter among the spectators over the discomfiture of Inspector Archibald.

Upon reading this incident most people will naturally inquire : Is not Constable Archibald guilty of contempt of court ? Has it come to this that a policeman may criticise the verdict rendered by the Judge on the bench, and this in open court ? His declaration that we should "teach foreigners coming to this country," etc., was in exceedingly bad taste. He should not forget that a couple of millions of Canadians and their descendants are living in the great Republic and that Americans are not wont to refer to them as foreigners. But would it not be well for Staff Inspector Archibald to remember that he himself is a foreigner? When he came to this country, through what influence, we may ask, did he obtain the position he now holds? Was it because he had experience in dealing with criminals in the old country? If so it should not be considered fitness for office in Canada. Prison methods in the old land incline to that which is heartess and cruel. The "Goddess of

the garb of that which is most revoltto human pature. The history of English prison work will prove this. But not only has there been cruelty in English prisons but stupidity as well. What are we to think of a prison system which at one time committed a man to prison and forced him to pay forty four shillings and four pence entrance fee. It now remains to be seen what action will be taken to call Mr. Archibald to account for his unseemly exhibition of bad temper in Toronto's police court. Police officials in that city have been in the limeligns for some time. Is there any power within the corporation limits strong enough to institute an investigation, and if need be, a house cleaning It will be a battle with the lodges.

#### HIGH PRICES

At last the cold storage business seems to have become a subject for public discussion and we are told that a Federal Commission may be appointed to make investigation. The daily papers tell us that one refrigerating plant in Montreal has fifteen thousand tons of meat on hand, while in others foodstuffs have been accumulating for the past three or four months. At the initiation of these enterprises it was claimed that they would be a boon to the householder, but experience has proved that they are quite the contrary, that they are largely responsible for the soaring prices of eggs, butter, meats, etc. A mass meeting is to be held in Monument National, Montreal, to bring pressure upon the Federal Government to take action. A press despatch, dated the 23rd, tells us that "there is enough foodstuffs in Montreal to feed Canada for six months. In every storage plant in the city there is hardly space left for another ton of goods. Eggs, cheese, butter, meat, fish and practically every food stuff is being held by a huge food trust which controls all the storage houses The goods are being hoarded by the trust until the winter months when they will be put on the market at high prices. So keen and so indignant has become the feeling of the mass of the people against cold storages that the Federal Government must take action and that at the very next session of parliament. If it refuses to do so there will be an agitation which it cannot resist. When the matter comes up for discussion we may expect to find a variety of " high financiers" in the lobbies and the committee

FATHER RUSSELL AND OSCAR WILDE

The recept death of Father Matthew Russell, S. J., has brought to light the fact that the late Oscar Wilde, when he was an undergraduate at Oxford, made a personal request for prayers and sent the following verses which appeared in the Irish Monthly, the famous little Magazine which Father Russell edited:

Thou knowest all—I seek in vain
What lands to till or sow with seed—
The land is black with briar and weed,
Nor cares for falling tears or rain. Thou knowest all—I eit and wait With blinded eyes and hands that fail. Till the last lifting of the veil, And the first opening of the gate. Thou knowest all—I cannot see. I trust I shall not live in vain. I know that we shall meet again In some divine eternity.

The glimmerings of faith that came his death he joined the Catholic his alleged quotation, at the same time Church.

#### THE OLD, OLD STORY

If it be true that those whom the gods love die young, slanders against the Catholic Church must be specially beloved of the devil. It matters not how many times they are refuted ; it makes no difference that we convict them, time and again, of bearing false witness; when the collection plate begins to show lean returns out they come again as unblushingly as ever. A writer in a paper of international importance, the Bracebridge Herald, has been industrially delving in the refuse heaps of bigotry for weeks past, and has now succeeded, to his own satisfaction, in convicting the C. tholic Church of every conceivable crime and iniquity against all law, human and divine. This latest critic of things Catholic is a firm believer in genuine historical research! He has consulted every Catholic publication from the writings of the Fathers down to the latest decree of His Holiness the Popel But he would not sully the pages of the Bracebridge Herald by quoting from such biased sources. All Catholic authorities are unreliable and unhistorical when placed side by side with the productions of such eminently fair writers as Joseph Hocking, who never sleeps but to dream of Jesuit plots, and Michael MacCarthy and F. Hugh O'Donnell, two renegade Irishmen whom every decent-minded person brackets with Margaret L. Shepherd and Maria Monk. The unforgivable sin of Catholicisy, in the eyes of our friend and gentlemen of his kind, is, apparently, her refusal to allow human agents to dictate her policy. Human institutions, like the various Protestant sects, very logically to'erate human Presbyterian Mission to the Jews in

God. When her Divine Founder com. missioned the Church to teach the nations He did not commrad hid to askthe nations' permission as to what they were to teach. "Teach them," He said, " all things whatsoever I have commanded you." If, then, as our Bracebridge critic asserts. Cathelicity is ever in confirst with the civil power, may we not seek the reason of this in her Divine commission? If the civil power attempts to invade God's spiritual Kingdom Catholicity is bound to defend her patrimony. To do otherwise would be to betray her trust, to play the part of the hireling rather than that of the true shepherd. Despite our friend's assertion, the Catholic Church cares

nothing for temporal power and authority. "My Kingdom is not of this world," said Our Divine Lord, and His Kingdom and that of the Church are identical. Christ knew that the world that loved its own would hate His followers because they were not of the world He knew that the principalities and powers of darkness would make con stant war upon His flock. Hence He reminded us, "I came to bring, not peace, but a sword." There can never be any compromise between Truth and Error. "What fellowship bath Christ with Belial?' But our critic knows better. He thinks we should cry peace when there is no neace, and never can be any peace. Critics may come and go, parliaments may attempt to set their laws above the divine laws, but the barque of Peter goes on its way unheeding. For there is a hand at the helm that knows the sure way home, and out of the darkness comes a voice, clear and strong, "It is I. Fear not."

Is has ever been the same old story. For two thousand years kings and councillors, law-makers and legislators, pigmy critics, one by one they have rone to the gates of the Vatican, and demanded admittance. And ever behind the gates stands a white robed, grey-haired old man who asks, " What is your will?" And they answer, "Come out and be like us. " And the old man says to them, "I am the Church, and the Church no more changes than God Himself." Time may bring forth new theories, but it cannot teach God. He is Eternal Knowledge. He is Unchangeable. He abides with His Church "all days even to the consummation of the world." Therefore, though the heavens should fall, the Church must not, cannot change. It is the proudest glory of the Catholic Church that from the very beginning she has ever been the mark for the assaults of Satan. Why should men quarrel with Protestantism when they can bend it to do their will? But the Catholic Church will not be seduced by honeyed words, or fear of the consequences. She hearkens but to one Voice. She acknowledges but one Leader. And following Him she is confident that she 'walketh not in darkness' for He is "the Way, the Truth and the Life."

Our Bracebridge champion of civil and religious liberty made one explicit statement in a moment of rashness for which he is now, no doubt, doing penance in sack-cloth and ashes. He quoted from the Catholic World to substantiate his claim that the Catholic Church claimed the direction of civil authority as a divine right. The Catholic Men's Society of thus early to the unfortunate poet re- Bracebridge promptly challenged him to Nor may she straighter go. produce the Catholic World containing offering a substantial reward for so doing. He took no notice of this direct challenge, but went on making other assertions equally extravagant and absurd, thus qualifying, like all his tribe, for membership in the Grand Orange Order of Saint Ananias.

To this critic in particular, and to all whom it may concern, we put two questions: How did the Catholic Church become so corrupt, seeing that Christ promised to abide with it "all days," and to send it the Holy Ghost, the Spirit of Truth, to teach it all things, and for all time? And why did humanity take sixteen hundred years to discover this corruption? COLUMBA

#### NOTES AND COMMENTS

It is alleged that the Unionist valiants who paraded so ostentatiously in Belfast on "Ulster Day" are suffering from the Foot and Mouth Disease. That theory might account for several centuries of Orange history. Unfortunately, owing to the lack of an embargo, Canada has not wholly escaped the infection. The Irish Rifle Club may surely be accepted as evidence of the existence of the malady within our borders.

WITH THE editor of the organ of the Lodges as Mayor, and the impending candidateture for a controllership of the especial champion of the Protestant state in Board of Education elections, Toronto, in the current vernscular, is certainly "Igoing some." Belfast's preemineuce has never been altogether unchallenged. It may be said now to be in positive jeopardy.

Justice" is oftentimes there dressed in direction. But not so the Church of Toronto, has applied to the city for a trust such a work to a Catholic, competgrant of \$25,000 towards furnishing its ent non-Catholic editors there City Hall. Why not offer a bonus to to Newman. Dr. Sarolea is the Saltan as an inducement to erect a mosque in that fair city, or ask Premier Whitney to endow French Evangelization in Montreal out of the funds of the Province of Oatario ? The Y. M. C. A. having secured the erection of a building on the grounds of the Provincial University, little things like these should follow as a matter of course.

> THERE DIED recently in Scotland an old lady who formed as interesting link with she poet Buras. Mrs. John Woodburn, the person referred to, whose maiden name was Margares Allan, was the last survivor of the family of John Allan, Brighouse Farm, on the borders of Riccarton and Craigie parishes, who was the son of Tibbie Stevens, the heroine of Burn's "O, Tibble, I hae seen the day." The story of the poem as told by the deceased lady, says the Inverness Courier, was that Burns, calling on her grandmother, found her engaged with a more favored visitor (interent ially the Mr. Allan, Blackhill Farm Fallford, whom she afterwards married) and, turning away, composed the wellknown song. A Burns commentator has remarked that "T.bbie" (Scots for Isabella) "would appear to have considered herself a matrimonia catch, because her father was the owner of a few acres of pest moss, not to be thrown away on a hairum-scairum poet." Genius no more balanced the scales with lucre then than now.

HENRY WATTERSON, of Keptucky, bimself one of the most picturesque and interesting figures in the public life of the United States, paid this tribute to Cardinal Newman in a recent editorial in the Louisville Courier Journal. He was emphasizing the value of the spiritusl and ideal as contrasted with the more material elements in human life, and cited "Lead Kindly Light" as voicing the universal cry of humanity. " More than eloquence, more than reason or logic," he said, " more than the gift to tell a story, more than title or position, does the power to put into a few lines the faith, hope and aspirations of the multitude confer immortality. Cardinal Newman died rich in the esteem of men honored for his ability as a controversialist, respected for his upright life and ed for the position he had reached in the Church of his choice; but when for any or for all of these he is remembered by one, ten will think of him as the author of "Lead, Kindly Light." Here," he adds, " is a noble, simple prayer in language plain to all-a fit form to give to the love, faith, doubt and courage of a generation." The essential Protestantism of the tribute in no wise detracts from its evident sincerity.

Ir is interesting to note that with "Lead Kindly Light," Mr. Watterson brackets a less widely known poem by the late John Boyle O'Reilly. While it has not, in his estimation, the note of O'Reilly's fines "one may find a sermon as well as a song:"

The faithful helm commands the keel, From port to port fair breezes blow; But the ship must sail the convex sea,

So, man to man ; in fair accord, On thought and will the winds may

wait, But the world will bend the passing Though its shortest course be straight.

From soul to soul the shortest line At best will bended be, The ship that holds the straightest Shall sail the convex sea.

It is true of lines like these, says Mr. Watterson, as of all other great productions, that "they are done un-

consciously, done without thinking what their effects or influence would be. They sing themselves; they existed somewhere, everywhere, until these men heard them and repeated them, giving to them form and substance, and leaving them for the help and admiration of those who come after.

IT has been a subject of comment among Catholics that in the splendid "Everyman's Library," issued from the publishing house of J. M. Dent & Sons, the works of modern Catholic writers have for the most part been passed over. Tais has indeed been the weak spot in the series, and when the "Apologia Pro Vita Sua" of Cardinal Newman appeared among the more recent issues, it was hailed as evidence of a determination on the part of the publishers to remove the reproach. We are, for our part, sorry to say that an examination of the book does not confirm this good impression. The work itself has not been tampered with, but the introduction by one Charles Dr. Sarolea, is an insuit to decency and to common sense.

IT IS TO be regretted that Messre Dent have failed to exercise judgment According to the daily papers the in the choice of an editor. If it is against the policy of the house to en-

new building. It is also said that the and to space, who could have Agarchist Club want quarters in the sounded the true note with regard author of a book on "Newman's Theology" which he himself ranks as one of the "chief works" on the subject. Otherwise we have to admit it -he is quite unksown to us. He begins his Introduction with a glowing tribute to Newmen's genius, and to the enduring character of the Apologia as a classic of religious autobiography. In this he but voices the almost universal judgment of men of every shade of religious belief. Then, with the asseveration

that "the artistic greatness of the book is a direct consequence of some of the arecveristic weeknesses of the man." he gives himself over to several pages of ignorant distribe as to the Catholic conception of r ligious and moral truth which, despite his affectation of philosophical equipolse, could have emanated only from the sanctum of the English Protestant Alliance.

FAILING TO profit by poor Kingsley's experience, this learned editor falls back upon the very sophistries-half blunder and half quibble-which were his forerunner's undoing. G ib phrases as to cosmistry, equivocations, reservations and economics, lie lightly upon bis tongue. The Protestant idea of truth is "simple" and "anoffected;" that of Catholics "complex" and "perplexing," while "duplicity is the note of the Catholic mind." All this may be piquant and seem profound, but it betrays a tions of Freemasonry, though facion it with undanneed courage, the holy Ponthat is simply appalling in one who and seem profound, but it betrays a parades before the world as a philosopher and theologian. We wish we could put it in milder terms, but the audacity of the assault upon the teaching of God's Church and upon the memory of one of the world's greatest men renders it impossible that we should. For the rest, Dr. Sarolea's point of view, as betrayed in this Introduction, is beneath

WITH ONE sentence in this Introduction we find ourselves in cordial agreement, though not in the sense of the author. He says: "There actually does exist an essential difference be tween the Catholic and the Protestant conception of truth. There is no doubt about it, but in the light of history, and of the outstanding facts of the modern world, how is that difference appraised? Is it determined by the two thousand years of the Church's existence, her triumph over error, and her consistent adherence to the teachings of her Founder? Is it determined by the Catholic attitude in our day to imcorality and unbelief? Or, on the other hand, is it determined by the apostasy, more or less advanced, of every form of Protestantism from the unquestioned beliefs of the past, their abandonment of the Holy Scriptures as the very Word of God, their apathy to divorce, Christian education, the limitation of families, and those other evils which threaten the destruction of the home immortality which characterizes New- and the disruption of society? Above man's universally admired hymn, in all, is it determined by the persistent and unblushing policy of calumny and untruth which every form of Protestantism pursues against the Catholic Church? This latter is a question Church? This latter is a question Beifast, for they had generously su which Dr. Sarolea does not attempt to scribed to the funds for the relief cept to the disadvantage of his own position-to the disadvantage indeed of the Protestant theory of belief.

> WE HAVE animadverted upon this Inproduction to Newman's immortal book not, assuredly, because of any importance attaching to the views of the editor, but because in a Library appealing to so wide a public as Everymans, and which has done such good service in placing the world's classics within the reach of the multitude, such boorish polemics are not only unlooked for, but singularly out of place.

FOR THE CATHOLIC RECORD The Master's Cail Every link that bound My soul to earth is broken : O'er the bounding deep On, on I sweep; For Christ my Lord hath spoken. In sweetly winning tone To my heart of hearts He spake : "Go forth for Me O'er land and sea, And labor for my sake. "From ruin snatch those souls For whom in love I died :

With Me in bliss abide. The whispering thrilled my soul; In life's fair spring Left everything Earth's wide expanse to roam. No home on earth is mine

Be mine a home in Heaven! My only love Be Christ above To whom my vows are given!

And can it be, sweet Spouse, That I am thine for ever? Yes, I am thine, And Thou art mine; Our hearts-oh! what can sever! -JOHN D. WALSHE, S. J.

ACTION AND PRAYER

SERMON BY FATHER COLEMAN. O. P.

On Sunday evening Father Coleman gave a discourse in the Friary Church, taking as his text the following verses from the 62 of pasin:

from the 62 ad pastw;

"O God, who shall be like to Thee? hold not Thy peace neither be Thou still, O God.

"For 10! Thy enemies have made a noise, and they that hate Thee have lifted up the head.

"Thy people and have consulted against thy saints.

"They have said: Come and let us destroy them, so that they be not a nation; and let the name of israel be remembered no more.

"For they have consulted against the form they have made a covenant together against Thee, the tabernacles of the Edomites and Ismaelites."

In the course of his discourse the

pratious all over the Christian world or

brations all over the Christian world on that day in Dominican courches in henour of the Holy Rosary. They who had gathered together for the same purpose could thus feel themselves in sympathy with many hundreds of congregations in other parts, differing in race and language but joined in the unity of the Spirit. And they should bear in mind, too, that that festival was celebrated by the whole Church. The Rosary had become the great intere s-Rosary had become the great intere a-sory prayer of the Church in modern times and had taken the place of the esalms in the devotions of the faithful. By means of it we sought for all spiritual and temporal favours from God through the intercession of his Bleesed Mother. It was to increase our confidence in that prayer and to enlarge its use that Leo XIII. of blessed memory had dedicated the whole mouth of Octorer to it and had ordered that it should be public'y recited every dry during that month in every church in the world Saddened by the persecu ion that was reging against the Church in Italy, France, Russia and other countries, through the machina those calamities might be averted and that she might obtain a victory over her that she might obtain a victory over her implacable enemies. The holy Rosary was to be the prayer to be used by the persecuted children of God. It was plously believed that on more than one occasion in times past the intercession of Mary had brought triumph to the Church over her enemies.

And it was a metimes forgotten that the festival they were then and there cele-brating was not for the Holy Rosary in general but specially to commemorate a great triumph, for the Christian arms gained it was believed through means of it. The festival they were gathered there to celebrate commemorated the great naval victory gained by the united October. Pius V. by extraordinary efforts had gathered those warlike force Plus V. by extraordinary m, had supplied them with provisions and munitions of war and then having done all that human energy and fore sight could suggest, left the issue in the hands of God and besieged Heaven with prayer for the success of the expedi-tion. When the day of bat le drew tion of the Holy Rosary. The Turks suffered such a signal defeat that Europe, which they then threatened to overwhelm, breathed in peace and feared them no longer. Plus V. by his example showed us that in the defence of the Courch and the deliverance of the faithful from persecution, we she use strengous, intelligent and combined action, as if everything depended on our own efferts and at the same time have recourse to prayer as if everyduty of Catholics to bear one another's burthers, to sympathise with one another in sill ction and to help to the best of their power any of their brethren that had taken place in the shipyards of answer-which he cannot answer ex- those who had been driven from their cism against Catholics which could be

work and reduced to pecury. But he desired to impress on them the deplor-able fact not well known cutside Belfast secution of Catholics, always in operatio among the moneyed and powerful classes, had received a new accession of strength from the signing of the in-iquitous Covenant. The rule of ostraa certain number of exceptions before a certain number of exceptions before was to suffer no exception for the future. There was a determination to make the existence of Catholics impossible in that city. They were to be rigorously excluded from all employment, from everything worth having. Hence the dismissals taking place every day of servants and assistants, the employers symptimes giving the reason that they servants and assistants, the employers sometimes giving the reason that they had to dismiss them for they were acting under orders. Hence the rigorous boycotting of Catholic shopkeepers, some of whom had fears of being soon some of whom had fears of being soon reduced to beggary. It was publicly declared a short time ago that the agitation was not politics but religion. In other words, it was a war against the Catholic religion, though as there had been no reprisals from the Catholics in other parts of Ireland, it was religious persecution pure and simple. God alone knew what suffering and degradation that new phase of persecution would bring to the Catholics in Belfast. The result of the less severe form of persecution that had prevailed in the past had brought about the result that there were 20 000 fewer Catholics in Belfast than there should be and the preference given to alien Protestants and Presby-terians, in order to make North-East Ulster a Protestant preserve, had brought it about that the prese revealed the existence in Ulster of 60 000 people of English or Scotch birth. It was not much to be feared that their enemies would carry on a war of blood shed. That was beyond their means But the threats of it veiled their designs of carrying on an economic warfare quite as deadly in its effects on Cathobanks were receiving abundance of money from Catholic depositors in Ulster and elsewhere, and their commercial travellers were swarming into Catholic towns unblushingly seeking for

Catholic trade. The preacher exhorted Oatholic trade. The preacher exhorsed has hearers to offer up the Holy Rossry during the month that the persocution of their brethren in the North sight coase, and strongly solvised them, after the example of Pins V., to act as well as the example of Pras V., to accas well as to pray. It was not for him to devise the means of action. As intelligent men and women they could combine to devise remedies that would be a salubary warning to the bigosed Orangemen to allow Cacholies fair play.—Stigo Cham-nico Oct. 12 pion, Oct. 12

#### MY ROAD TO THE TRUE CHURCH

Mrs F Scott Stokes in Truth

The need of a trustworthy and authoritative guide for ones. If and for one's children, in facing the daily problems of life in all its relations, led me, at first by slow, unconscious degrees, but later by rapid strides, to the following conclusions. Functive expressed I know them to be but they are the convictions by which I hope to stand and to be judged, not here alone, but hereafter also. They are these:

The Catholic Church has the longest

and widest experience in philosophical and practical dealing with every problem of human life, public and private. To briefly substantiate this assertion it needs only to point out that the theologiaus of the Church have for cer turier been occupied with the philosophical aspects of faith and unbelief, of holiness and sin, as they affect the intellect and as they influence the heart. The Catholic clergy, regular and secular, undergo a severe training, based on the teachings of these centuries, for their duties in the confessional—a training without parallel elsewhere. These duties bring them in contact with all the co-called most modern problems of the day—the transportation difficulties for instance. innumerable difficulties, for instance, that beset the married life, the celibate life, and the much trodden yet unmappe country that lies between.

The uncompromising morality of the Catholic Church, encompassed and perhumblest charity, appears, in my judgment, to be rearer to the spirit and teaching of Carist in the gospel than that of any other Christian communion. The true-less war with sin, the life-

long endurance, shown perhaps more often in sustaining a dreary stege against temptation from without and against the invigorating for against the invigorating loe—this on the one hand, and the neekness of charity to sinners, well-nigh beyond and against all reason, on the other-thes are characteristics of the men who have the care of Catholic morals which can hardly be known till the convert has spent some time under their rule. But sufficient becomes discernible to make a mother recognize that the hearts and minds of little children may here best flad both grace and etscipline. And so it is. The joy of Christmas, the glory of Easter, the wonders of the Incarna-tion, the unbounded generosity of the Passion—imprinted by the use of the rosary and by the habitual practice of other devotions flowing straight from the fountain-head of faith—evidently stir and expand many a child heart with quiet and simple enthusiasm which out lasts the changes and chances of life, and is often only brightened by the fires

Nor is this all The foundations of the family life, and its very existence, de pend upon our fidelity to the teaching of Christ Himself.

Many among us who are not Catholics cling, thank God! no less firmly than ourselves to Christ's decrine. But they cannot make a lasting and effectus stand (neither can any save the infalli ble Church) against such infringements t God's law as man by custom or enact dren's sake and for our own, it is good t embrace and to hold fast by that relig-ion which ennobles and sanctifies love

in every relation, and which raises aloft he standard of modesty, simplicity and sharity. The Catholic Church holds the state of virginity to be holier and higher than the estate of marriage ; but higher than the estate of marriage; but none the less she holds the estate of marriage higher and holier than do any outside her communion who profess and call themselves Caristians, or who aim at ethical perfect on.

They who die rich only in money, land, and such, leave nothing in the world which was not here before they They may have changed the form of some part of the world's wealth: but they have added nothing; they have given nothing; bence they have nothing to carry away.



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#### FIVE-MINUTE SERMON

TWENTY-THIRD SUNDAY AFTER PENTECOST

HOW TO BE MASTERS OF OURSELVES "Many walk, of whom I have itold you often (and now tell you weeping), that they are the enemies of the Cross of Christ; whose end is destruction; whose God is their belly; and whose grory is their shame: who mind earthly things." (Phil. iii. 18)

Sensuality is the bane of man's existence. The dominion of the passions over reason is the source of his greatest misery. "Every passion," says St. Ambrose, "is a slavery," because it subjects man to an unjust and tyrannous bondage.

The present, or at least the ultimate, happiness of the creature is wrecked unless he resists the attacks of sensuality and frees himself from the control of the passions. The Spirit of God and the spirit of the world, the flesh, and the devil cannot exist together in the soul. Whoever seeks to serve at once God and mamman is of those "whose end is destruction, whose God is their belly, and whose glory is their

once God and mammon is of those "whose end is destruction, whose God is their belly, and whose glory is their shame," who are "the enemies of the Cross of Christ," because they strive to destroy a fundamental principle of the Christian religion, namely, self-denial. "We must live in this world," says St. Francis of Sales, "as if our spirits were in heaven and our bodies in the tomb." We must live a dying life, and die a living and a life giving death in the life of our King and most sweet Saviour! Their we do by self denial. Yet the very word—self-denial—fills the mind of some with terror, with thoughts of long fasts and of scourgings, of mental suffering and of bodily misery. These are they "who mind earthly things." They cannot appreciate the necessity of self-denial because they are insensible to spiritual things. Their world is the region of the senses. They love their bodies, and serve them with fidelity, they devote their time to the study of how they can get the most pleasure out of life, and they wander through their propa-

vote their time to the study of how they can get the most pleasure out of life, and they wander through their probation wondering why they find so little comfort for their pains.

Self-denial does not consist in mere bodily mortifications. Fasting and other corporal austerities are but means by which the animal man is brought into subjection. The real end of self-denial is that the soul may be the master of the man. St. John of the Cross tells us "that there is great Cross tells us "that there is great reason to lament the ignorance of some who burden themselves with indiscreet penances and with many other disorder-ly exercises of their own self-will, put-ting all their confidence in such acts and believing that they become saints by means of them. If they would but use half the same diligence in mortifying their unruly appetites and passions they would make more advancement in a single month than in many whole

years with all other exercises."
"Be assured," says Sz. Francis of
Sales, "that the mortification of the
senses in seeing, hearing, and speaking
is far more profitable than wearing even sharp chains or hair-shirts. It ought to be our principal aim to conquer our-selves, and from day to day to go on inselves, and from day to day to go on in-creasing in spiritual strength and per-fection. But above all it is necessary to overcome our little temptations to anger, suspicion, jealousy, envy, dupli-city, vanity, foolish attachments and so on, for by so doing we shall 'gain strength to resist more violent tempta-tions."

A man's chief care, then ought to be turned within himself, for a man who governs his passions is master of the world. We must either command them or be enslaved, by them.

#### TEMPERANCE

ARCHBISHOP IRELAND AND THE TEMPERANCE QUESTION

Quoting a telling extract from Arch-

"To every intelligent Catholic of the country, the name of Archbishop Ireland represents the purest type of Catholicism, patriotism and civic pur-ity. The great Light of the West' has been a life-long advocate of total abstinence and an everwatchful foe of the salon. . The closing words of his address express a 'consummation devotedly to be wished'—elsewhere—and in Fall River." Here are the words referred to in the Register:

"Under the constitution of our coun-"Under the constitution of our country we know and feel that our liberties are secure. We depend not on the arbitrariness of the ruler of the moment, not on the passing winds of the passion of the multitude; we depend on the constitution of which Gladstone says: 'Never in the history of the world was there a work of statement. world was there a work of statemen ship struck off at a moment to compare The constitution gives us the courts that speak disinterestedly and courts that speak dislaterestedly and learnedly. Law is the supreme sover-eign of America. We all feel under that great constitution, with the safe-guards which the builders of America set around it, our rights are safe. I may stand alone in defense of a cause with opposing multitudes around me, but I am legions when the constitution but I am legions when the constitution and the law are on my side. There is the land in which we live, move and hope. There is the land in which liberty of conscience is undenied. "So I love America and you all should

love it. You are here to night as total abstainers and as Catholics. Under both abstainers and as Catholics. Under both appellations you should love America. Your mission is to arrest as far as possible the tide of intemperance. Wherever its blackened waters touch, it unmans the citizen, deprives him of that calm thought needed in the exercises of his lattic. We hear much today of the We hear much to day of the evils of bad, injudicious voting. These evils are due in an immense share to intemperance. What can a man know of his citiz-nship duty when his mind is muddled? Those who would control the votes do not struggle with sober men, rather they politite the mind of the voter with intoxicants. Laws have been made striving to keep the citizen sober on election day. I say keep the citizenship of America sober every day in the year and then the voter will have

# SHE FAINTED WITH THE AGONY

"Fruit-a-tives" Cured Her Kidneys



MOUNTAIN, ONT., DEC. 14th, 1910

Mountain, Ont., Dec. 14th. 1910

"I desire to let the world know the great debt I owe "Fruit-a-tives" which saved my life when I had given up hope of ever being well again.

For six years, I suffered from dreadful Kidney Disease. My legs and lower part of my body were fearfully swollen. The pain in my side and legs would be so bad that I would faint with the agony. Five different doctors attended me and all said it was Kidney Disease and gave me no hope of getting well.

A kind neighbor visited me and mentioned the case of Mrs. Penwick who had been cured of a sickness like mine. I took "Fruit-a-tives" and in a short time, I began to feel better—the swelling went down—the pains were easier—and soon I was well.

I have gained over 30 pounds since taking "Fruit-a-tives"—and my friends look upon my recovery as a miracle."

(Mrss) MAGGIE JANNACK.

"Fruit-a-tives" are sold by all dealers

"Fruit-a-tives" are sold by all dealers at 50c a box, 6 for \$2.50, trial size, 25c.—or sent on receipt of price by Fruit-a-tives Limited, Ottawa,

had ample time to consider matters and to know what the welfare of America means. In all that you do in this great cause of temperance you are accom-plishing much in the building up of self-reliant and intellectual manhood and womanhood and I shall be prepared to say that the country has few evils when the evil of intemperance is destroyed. "But what, after all, is the country?"

"But what, after all, is the country?"
The country is men and women of the country. Individual citizens make the country. Alcohol deteriorates, in its victims, manhood and womanhood. Give us a drunken people and what of all our boasted liberty? Yet it is right that we should boast of our liberty. Not on the globe is there another country giving anch conceptuits for country giving such opportunities for progress to all its people. Yet we have poverty, jails and porbouses. And why? We have not the courage to grapple with the cause of all that misery—and the cause is intemperance. In ninety out of one hundred cases drink is the cause.

"No one in America need be poor who practises economy, who puts away as his means will permit a few dimes and dollars in the savings bank, who is economical, industrious and persevering. We hear to-day of the high cost of living. Thousands of dollars are being spent for drink. We throw out theories that will dispense progress; let—us dispense the theory of sobriety. Your laws may help. I am not opposed to the dreams of those who would make laws to help out in our economic conditions. Laws, if they allow the continual waste occasioned by intemperance to go on, "No one in America need be poor who occasioned by intemperance to go on, are doing nothing for us. Let us have sobriety, and many of the so-called in-

Quoting a telling extract from Aronbishop Ireland's address at the recent C. T. A. U. National Convention, st. Mary's Register of Fall River, Mass., at work, an when I compliment this union would co in America who are working sincerely and conscientiously in the great cause. You Catholics are coming forth a patriotic, valuant citizens of America. You know best how to put your religion to honor in America. The American people have their faults, but they have many virtues and are quick to recog-nize merit and patriotism where it is seen. Do away with intemperance With public opinion and moral sussion, bring about the day when it will be a rare thing to find a Catholic dealing out liquor to his fellow men."

THE FATHER WHO DRINKS The man of family, who uses intoxicat ing liquors every day and who sometimes gets drunk has a great deal to answer

for.

First of all, he offends God. Nex's he grieves his wife. Then he scandalizes his children and sets a bad example for his sons. He shames his friends. He exerts an evil influence among his acquaintances. He breaks down his own health. He wastes his money.

If he spends only 25 cents a day, see what a heavy tax lignor lars on him.

If he spends only 25 cents a day, see what a heavy tax liquor lays on him. It costs him \$175 a week, \$700 a month, \$8400 a year. For that expenditure he gets sin, sorrow, shame, sickness and suffering.

The trouble for such a man when he

thinks of reforming is that the craving for stimulants grows stronger and stronger. It becomes more and more difficult to resist. It fights to drag him

# LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M.,

75 Yonge St., Toronto, Canada

References as to Dr. McTaggart's professional standing and personal integrity permitted by:
Sir W. R. Me ed th, Chief Justice.
Sir Geo. W. Ross, ex-Premier of Ontario.
Rev. N. Burwash, D.D., Pres. Victoria College.
Rev. J. G. Shearer, B.A., D.D., Secretary Board
Moral Reform, Toronto.
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London, Ontario.

Dr. McTaggart's vegetable remidies for the liquand tobacco habits are healthful safe, inexpension home treatments. No hypodermic injections, no pullicity no loss of time from business, and a certa

down, down, down to the very depths o d gradation.

A firm purpose of amendment, persist-

A firm purpose of amendment, persistent prayer, the sacraments, a tonic, recreation, plenty of nourishing food and an abundance of pure water will aid him to throw off the yoke of the demon of drink. Then he must avoid the occasions of intoxication—the saloon, the treat of friends, the bottle at home. There are other ways of enjoyment—books, music, athletic sports, an innocent game of cards, or chees, or checkers, an evening at his society's meeting hall, a visit to an acquaintance, a good play at a theatre, etc. There are a hundred and one ways of harmless nundred and one ways of harmless

What a different home he would have if he would "brace up" and become temperate! The tears of his wife would give place to smiles. The anguish of his give place to smiles. The anguish of his children at seeing him come staggering in would be forgotten in the joyful wel come they would give him when restored to his own best self. Peace would come to his soul. Hope and ambition would revive. A new man, with a new life would appear.—Catholic Columbian.

#### PRAY FOR THE DEAD

PRAY FOR THE DEAD

The month of November is devoted by the Church in an especial manner to the souls in purgatory. This means of course, that Catholic people are urged to offer up their prayers and good works for the benefit of the departed who may still be deprived of the Beatific Vision, because of the punishment which they have to undergo on account of their sins. The doctrine of purgatory is peculiar to Catholic Christianity, as with many other doctrines it was rejected by the sects after the rise of Protestantism. "Purgatory," says our catechism, "is a middle state of souls suffering for a time on account of their sins." Those who die in venial sin or without having fully explated their more grievous sins, although forgiven, are barred from heaven or the sight of God, until such time as the eternal justice of God is satisfied. The scripture tells us that the last farthing must be paid by which we understand that our sins must be fully explated and wiped away. "Nothing defiled can enter heaven," is another passage in which we find scriptural authority for this doctrine. It is a most reasonable doctrine and full of consolation. In another place of the sacred text we read that "it is a holy and a wholesome doctrine and full of consolation. In another place of the sacred text we read that "it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins." In the old law even prayers for the souls of the departed were offered up as when Judas Machabeus ordered that sacrifice be offered up in the temple of Jerusalem for the recover of the souls of these who for the repose of the souls of those who were slain of the souls of those who were slain in battle. It is the duty of Catholics, then, to remember those who have gone before and who may still be unable to enter the joys of heaven. We all believe in this consoling doctrice of purgatory and most of us have friends among the departed. We should thereamong the departed. We should there-fore not neglect our duty to them and inspired by a charity that may be ex-tended beyond the grave, we should do what is in our power to lessen their sufferings and hasten the time of their deliverance from pain and their entrance into their everlasting rest. The souls in purgatory are the friends of God and belong to what is called the communion of saints. They are holy people, saints who are destined for the happiness of who are destined for the happiness of heaven, but for a while are barred because of their sins and faults during their lives upon earth. Their condition appeals to all who have faith and charity. In turn they are able to aid the living by their prayers of intercession in our behalf. If we forget then in their time of need we may ourselves be forgotten and neglected when we go to purgatory. Innumerable Masses and frequent and fervent prayers, then, must ascend during the month in Catholic churches and families for this great and charitable intention. — Western World.

#### THE MISSION OF SACRED PICTURES

Adorn the walls of the home with holy pictures. What can be more beautiful than the Good Shepherd, the Sacred Heart, the Madonna, the Hily Family—teaching from the walls siler t lessons that the children will never forget. A landscape or a bit of sea is pleasant to look upon, but how much more profitable when it is also a scene

more profitable when it is also a scene from the life of Christ. Take, for in stance, the scene at Lake Gennesaret—the stretch of land, the tranquil water, the reverent listeners, the Ohrist standing among them, all intent on the Word.

What do we see most frequently in the living room of the Catholic home? Certainly not a sacred picture. There are some Catholic homes where there is not a sacred picture in any room in the house—not even in the sleeping rooms. house-not even in the sleeping rooms It is not surprising to find the members of the family cool in regard to the practise of their religion. They do grudgingly what the law of the Church exacts, but there is no love in their hearts, no loyalty that would cause them toproclaim their faith to the stranger on the

their faith to the stranger on the threshold, by the evidence of a Catholic picture even in the hall.

The mission of the sacred picture in the home is thus described by the Rev. W. Roche, S. J., in his inspiring book "The House and Table of God:"

We get tired, perhaps, of being

"The House and Table of God;"

"We get tired, perhaps, of being talked at, but pictures use no words. They do not sceld or fidget or drive us. They are slient sermons, and often are like painted prayers. And they make us who look at them pray in an easy and most pleasant way. If you look and let your thoughts play about them, little prayers will bubble up to the sur-face of your soul. Even your pleasure in a holy picture, your love of it is often the best of prayers. Your heart has gone out to God. It has found satisfac-tion in Him. You have admired His goodness, or felt confidence in His progoodness, or felt confidence in His providence, or wondered with reverent humility at the mysteries of His lite. Your mind sad affections have been carried by the picture away from self to God; and under this influence, hope and faith and charity have of their own accord blossomed into flower in the garden of your soul, as daisles in a sunlit field.—Sacred Heart Review.

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W. M. GOVENLOCK,

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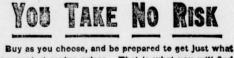
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Never, never wait for post-mortem praise. Speak the kind words which love prompts, and remember that words of loving-kindness are the best possible tonic which can be given, even to the happiest of the mortals.

Suffering has been a great factor in the production of character, but let us clear our minds of cant, and not attempt to place upon God responsibilities which should rest on the shoulders of





you want at saving prices. That is what you will find If you but let this Catalogue serve you. Remember, you are under no obligation to keep your purchase if you are not entirely satisfied. We refund every cent and pay shipping charges both ways if we fall to please. Study your Catalogue carefully, think of the wendrous variety of desirable merchandise it lists, and, above all, its great helpfulness-and when you send your order remember that with all you have the EATON guarantee back of every purchase.

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56-9000. Winter-weight All-wool Beavercleth, 52 inches long, lined te waist with heavy sateen, finished throughout in best tailered style. The large graceful shawl collar and cuffs are piped with black velvet, and have tabled builton trimming in addition, while the large fastening buttons are velvet - rimmed to match. Bust sizes 32 to 44. Choice of black or Price..... 10.00

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We are the second of the secon



# CHATS WITH YOUNG MEN

IT DEPENDS ON THE BOY

Some young men who complain that they have no chance to make their way in the world to success, should read

this true story :
Six years ago Talmage Lathem arrived Six years ago Talmage Lathem arrived in Chicago looking for a chance to make his way in the world. He was in his nineteenth year and had a High school education. He had no money to speak of and no friends, hardly an acquaintance; but he had a willingness to do any honest work and a resolution to succeed.

A few days ago Talmage Latham left Chicago with the degrees of bachelor of arts and master of arts from North western University, a certificate that he had passed the Illinois State Bar ex-amination and a notice that he was eligamination and a notice that he was eligible to appointment in the consular service of the United States if he could meet the required tests to a speaking knowledge of loreign languages. He was on his way to Washington to meet these tests and to take up his appointment if he saw fit. He had found his chance. How had he found it? Well, it happened that the first work that offered six years ago was a job as a waiter in the restaurant of a Dearborn street hotel. He took it, saved his earnings and in the autumn matriculated at Northwestern. About the same time he found

western. About the same time he for a post as a waiter in a popular State street restaurant that gave him better street restaurant that gave him better hours for his college work. He remained in that post for over five years until he left for Washington. In it he earned his way through college and to his academic degrees. In it he found time to prepare for the bar examination and the the carrie against that that for the civil service examination that put him on the eligible list of the con-

He was a good waiter as well as a resolute student. He was the kind of waiter whose table the regular custom-ers of a restaurant seek and about whom they tell their friends. The excellence of his work and the quality of his man-ners excited a friendly interest in him and inquiries as to his prospects and intentions. And so it became known that he had other purposes than just making a living and having a "good time" in

his leisure nours.

And there is a lot of human kindness in this old world—a great deal more than our ardent and vocal "social re formers" give it credit for. Men who In this old world—a great deal more than our ardent and vocal "social reformers" give it credit for. Men who were succeeding often went out of their way to help the young man who was descriving auccess. The customers who serving auccess. The customers who sught his table multiplied, and with them his income. Men felt pleased with themselves, when they rewarded his service generously. There are few men who do not like to help others just as a part of the day's work. It gives a zest to life. And the "student waiter" was helped by many in small ways that, combined, were efficient to smooth his pash. bert of the day's water was to life. And the "student waiter" was helped by many in small ways that, combined, were efficient to smooth his path.

In connection with the manner in which Taimage Latham has made his way in the world so far we note some recent suchbish discussion whether college students thus helping themselves ought to accept the common perquisites of such employments. They are pro-fessedly "acholars" and presumptively "gentlemen." Therefore it is argued that they ought not to accept rewards which "gentlemen" would not accept, since their acceptance is regarded as recognition of a "menial" condition. Which argument is the balderdash of a bogus "gentility" which is overscrupulous because conscious of its own lack of good breeding and hence deficient in self-respect.

For more than a thousand years the Western world, and still longer the East-ern, has regarded the student—the purof knowledge rather than wealth worthy of a special consideration and of general help. Europe of the Middle Ages made the student a licensed beggar, Ages made the student a licensed beggsr, exempt from the Penal laws against "sturdy vagrants" and "masterless men." And the kindly instincts did this service. The student-servant who is such for "a lark" or to get money for his pleasure lacks the instincts of a gentleman; but the student-servant for his studies is but taking tae toll that the studies for marking the toll that the studies is but taking the toll that the

CHANGE OF GLIMATE

But GIN PILLS Conquered His Rheumatism

has somehow gone wrong and that the "poor boy has no chance." Such cases as that of Talmage Latham prove the truth that the "chance" depends on the boy. The "chance" is here if the boy will take it.

WONDERFUL IRISH HENS It's hard to beat the Irish. A prominent Irish-American tells this story showing the ability of the Patlanders to return tit for tat, so to speak.

An American spending his holidays in County Roscommon fell into conversation with a native who was feeding his

with a native who was feeding his hens.

"I guess, Pat, you haven't as good hens here as in the States."

"Perhaps not," said Pat.

"I'll tell you," said the Yankee,
"About a hen my mother had. She went out one day and ate a feed of corn and returned and laid twelve eggs. She went out the next day and ate a feed of corn and laid twelve more eggs. She went out the third day and returned and laid twelve more eggs. She went out on the fourth day and hatched seventy-two chicks out of thirty-two eggs. Now that is the kind of hen we have in the States."

eggs. Now that is the kind of hen we have in the States."
"Well," said Pat, "I'll tell you about a half blud hen my mother had. She ate a feed of sawdust, thinking it was outa feed of sawdust, thinking it was oatmeal. She went to her nest and laid a plank twelve feet long. She ate more sawdust the next day and again laid a plank twelve feet long. Again, on the third day, she ate more sawdust and laid another twelve-foot plank. She sat on the three planks and hatched three kitchen chairs, a sola, one table and a mahogany chest of drawers. Now," said Pat, with a twinkle in his eye, " that is the kind of hens we have in Roscommon."—Catholic Columbian.

THE VALUE OF KINDNESS Of what value is education? Are we to store our minds with knowledge as a book is full of information and lay it on to do the best we can for our neighbo

to do the best we can for our neighbor as well as ourselves, or should we try to gain all for our own special benefit without stopping to consider the feelings or the effect it will have upon others?

Do we ever consider what effect a kind deed or word should have had if we only had used it? Politeness is often mistaken for kindness. Politeness is in many cases only an exterior form, while many cases only an exterior form, while kindness is an emotion, which comes from the depths of the heart.

common sense, and may be likened to a vine, which, while growing, if not properly cared for and cultivated will become guarled and stunted. So kindness, like guarled and stunted. So kindness, like the vine, if not properly administered, will, as it were, become guarled and stunted in its growth. In a home where kindness is lacking, the members of the family are as strangers and the hearth is always cold; but how entirely differ-ent is the home where there is kindness, where the members of the family are kind and loving to each other. There kind and loving to each other. There the hearth is always warm. One often gives a gift, an alms, per-

haps with a curt remark, or more often with no remark at all, so that the gift eems almost to burn the recipient as if it were a hot coal. That is not kind-ness. If one had given the gift, be it ever so triffing, with a pleasant smile and a "God bless you," how much better one would feel, as would the recipient. That is true kindness, and there seems to be a twofold blessing, one to the recipient and one to the giver.

tleman; but the student-servate for all studies is but taking tae toll that the kindly instincts of mankind gladly give, and demeans not himself.

We hear a great deal of mournful talk nowadays about youth and poverty not having the "chance" they once had in this country. We are told that "society" ever be a joyous bark.

DID NOT HELP

HE fact that men of standing and responsibility

(Signed) W. G. REID.

Muscular and Inflammatory Rheumatism, Lumbago, Sciatica and all other troubles arising from weak, inactive or diseased kidneys, have little chance against GIN PILLS.

# BAKING POWDER THE STANDARD AND FAVORITE BRAND. MADE IN CANADA

Thus we may say that kindness is the root of most virtues. The heart is as a soil wherein grow many beautiful flowers; there, also, the flower of ambition flourishes, but where that alone blooms and there is no room for the sweet flower of kindness. then it becomes selfishness. When we do things for our own benefit without any regard for the feelings of others, then we are truly selfish. Kindness does not exist where there is not a soul. It is a production of the mind. Man is a social, companionable being; he does not wish to exist alone. The solitude of the hermit exist alone. The solitude of the hermit is what makes him so prominent in the eyes of the world. The law of God is that man should love and respect his neighbor as himself. In general, we may say that no master to whom, nor under what circumstances a kind word is spoken, it always has a soothing pleasant effect. No matter how deficient people may be in qualities of body or mind, they are sure to be acceptable in any circle of society in which they move, provided they have the ever-attractive quality of kindness.—Mary

#### OUR BOYS AND GIRLS

BERTIE'S PATIENT

In his little brass bed, among the downiest piliows, lay Bertie Stuart. He was getting over the measles and was as nurse said, "as cross as a little bear." Nurse suggested reading " Swiss Family Robinson," but Bertie " didn't care to hear about that family a hundred thousand times," so it ended in her tell-ing bim of another little boy in the same city who had to live all day long in a tiny, cheerless room. He had no pretty flowers to look at, no not even a nurse to amuse and care for him, and he was such a bright little chap.

That evening when mother came in to

kiss Bertie good-night, his eyes were fixed on the roses on the table.

"I want those roses taken to a sick boy to morrow, mother," he said.
"All right," said mother, "and we will see that he gets some chicken broth

and a little jelly, also.'
And so, day after day, a basket of good things went to the other sick boy. Bertie's mind was kept so busy planning new pleasures for the "other one" that quite forgot his own troubles.

One morning, some weeks after, the postman brought a letter addressed to "Mister Bertie Suart," which read: "Mister Bertie Start, which read:
"Dere Bertie; I kin sit up, Kin you?
The flowers is prime an the jelly ap;
suff's just elegant. Much obliged.
Yours truly "Tomny Gray."
"O, mother," cried Bertie. "I never

in all my life was so happy l"
"I think," said mother, that my little

boy is just beginning to learn the secret of happiness.

A LOST FRIEND

the tears to his anxious eyes, but he dashed them away quickly—half ashamed of his emotions.

"He went away this mornin', an' I can't find him nowhere. He's the best triend I got." A sob shook his thin little frame. "He sa little yellow dog with a white ear. Ye ain't seen him, have ye."

"No, dear, I haven't seen him," said

"No, dear, I haven't seen him, said the old lady, placing a motherly hand, on his shoulder, "but I think we can find him.

"The dog-ketcher's got him, I sup

HE fact that men of standing and responsibility do not hesitate to come out and state frankly how much good GIN PILLS have done them, speaks volumes for this good old remedy. Mr. W. G. Reid, of Hamlton, whose statement we publish below, with his permission, is one of the best known commercial men in Canada. His many friends throughout the country will be delighted to learn that he is quite himself again. He says:

"I have been for the last two years a cripple with Muscular and Inflammatory Rheumatism." I have tried almost everything known to medical science to relieve me of the intense pain and inflammation. I sought change of climate in Kentucky and other Southern points without relief. Your manager in this city recommended GIN PILLS and I have since taken eight boxes and am now cured. I consider GIN PILLS the conqueror of Rheumatism and Kidney Disease".

(Signed) W. G. REID.

"The dog-ketcher's got him, I suppose"—the boy's tone was hopeless—"an' if he has they sin't no use cause it takes \$3 to get him out."

"Where do they take dogs when they catch them?" asked the old lady.

"To the dog pound, an' they kill'em." He sobbed aloud.

The old lady smiled "Don't worry," she said kindly. "Listen, I'll give you \$3. The place where they take the dogs isn't far away, is it?" She pressed the money into the grimy hand.

The boy looked at her; speechless. Occurrences of this sort were unheard of in his sphere of life. He tried to thank her, but she stopped him with a smile. smile.

Run on," she said. "Don't stop to

WANTED-A POOR BOY

Benjamin Franklin once said, "To be Benjamin Franklin once said, "To be thrown upon your own ressources is to be cast into the very lap of fortune." There is a certain fine feeling of strength and high purpose that comes to the young man, who is battling alone against the world, that cannot possibly come to the person whose bills are paid by a rich father or unc'e; and keen business

men know beyond peradventure that the one whom they can depend upon is the one who has been accustomed to detend upon himself.

"I pre'er,' said a great manufacturer,

sibly some of these suffer for faults we caused them to commit, and hence justice of more than an ordinary degree demands that we help release them. Some of these souls when they were in life did much for us. They are our parents, perhaps, who fondly watched over us and provided for our wants; our brothers and sisters, who brightened and sweetened our lives: "I pre'er,' said a great manufacturer,
"that all my employees should be married men; for I know that a married
man will work harder to keep his position that he would if no one were dependent on him." Frecisely the same
argument may be applied to poor boys.
Give a rich boy and a poor one with
the same amount of education and general training, and the poor one is likely al training, and the poor one is likely to be the more dependable, because he to be the more dependable, because he knows that there will be no chance or lack about his future presperity.

will get what he earns and nothing else. To recount the names of the thousands of our great or rich men, who have sprung up from the ranks of poverty, would be an impossible task. To record the names of the pinheads and inconsequential sports who have failed because quential sports who have raised because they had too big a money start, would be equally impossible. But the testi-mony of every county in the land wit-nessed the truth of the statement that

nessed the truth of the statement that the poor boys of yesterday are the rich and great ones of to-day.

In high society the poor boy is not looked for, as he is in business, for the fact; that in swell circles of brainless people, the chief requirement for admission is that a fellow be a thorough going, attemptive, constituted inclass, capable of strongly-constituted jackass, capable of lowing wild osts and of exciting charitable sympathy. But in business, where brains are at a premium, the situation changes. The boy with the brains is the boy who is wanted; and he is more often to be found in a one-story frame house, studying by the light of an oil lamp, than in the brilliandy lighted palaces of the avenue. Not always, of course, but generally.

DUMP BOY WHO SAVED SIXTY Fred Evans was a boy wao worked in the dump in an Illinois coal mine. Ose day there was a cave in, and the earth and coal in setting imprisoned sixty men. The foreman of the rescuing party saw the small opening that the cave-in had left between the places where these men stood and the outer world, and be spoke to this boy to know if he would dare to help him. "The hole is just big dare to help sim.

enough for you to crawl through," he said, "snd to drag a hollow pipe after you. You'll have to be mighty careful, or the coal will settle and crush you life out. But if you can get it through to them, then we can pump air enough in to keep them alive till we can oig them out. Are you willing to try it?" All Fred answered was, "I'll try my

It was a 600 foot crawl, and many time it stopped, and those ou side gave up hope, but at last there was a faint call through it that told them he was there; they began pumping air and water and milk through the pipe, and kept it up for a week, when Fred and the whole sixty were safely brought out and given back to their families.

GOD'S FLOWERS

The flowers got into a debate one morning as to which of them was the flower of God. And the resessad: "I am the flower of God, for I am the fairest and the most perfect in beauty and variety of form and deli regrance of all the flowers." And the cactus said: "No, you are not the flower of God. Why, I was blooming long before you bloomed. I am the primitive flower; I am the first one." primitive flower; I am the first one."
And the lily of the valley said modestiy: "I am small, but I am waite; perhaps I am the flower of God." And the traiting arbutus said: "Before say of you came for h I was blooming under the leaves and under the snow. Am I not the flower of God?" And all the flowers cried out: "No ou are no flower at all; you are a comeouter."
And then God's wind, glowing on the garden, brought this message to them:
'Little flowers, do you know that every flower that answers God's call and comes

flower that answers God's call and comes out of the cold, dark earth and lifts its head above the sod and blossoms forth, catching the sunlight from God and finging it back to men, taking the sweet south wind from God and giving it back to others in sweet and blessed fragrance do you not know they are all God's flowers?"

## THE HOLY SOULS

(From "Seedlings" by the Right Rev, Charles H. We need not enter into the doctrine We need not enter into the doctrine thank me."

If you had happened to walk through Central Park an hour later you would have seen a boy, with a face as radiant as the sun, caressing an ugly little yellow mongrel with a white ear, and looking into his face with all the love and affection of his nature.

And the old lady with the worn black gown? Perhaps she wore her gown a year longer. Perhaps she was in dire need of the \$3 but she did not regret her action. The newsboy's thankful, radiant face repaid her fourfold. — Los Angelus Times.

WANTED—A POOR BOY

We assist God when helping to free the souls in purgatory. God loves those souls with indiscribable love. He loved them in life because of their

# longer they are separated from Him. If there be one thing more than another that we can do to presse God it must be to shorten their sufferings and liberate the souls in purgatory, for of all His children outside His heavenly home He Bought Her a 1900 Washer.

ONE OF OUR READERS TELLS HOW HER HUSBAND LEARNED

What Washday Means to a Woman

Draz Eptror: --Most men have no realization | about?" I looked up their advertisement and f what "wash-day" means to a woman. My | found the following address: DFAR EDITORI- alos mons to a woman. My husband is one of the best men that ever lived, but helaughed when I asked hir, one day to get me a 1900 Gravity Washer. I told him it would wash a sub-ful of

children outside His heavenly home these surely are the most beloved, a neethey are the nearest, when we consider the uncertainties of salvation for all in life nearest and dearest, because with Him, soouer or later, they will enjoy the delights of paradise. Let us, then, show our love of Gud by giving Him what we can of our merits to return and bring to Himself souls so pred

urn and bring to Himself souls so prec

ious and dear to Him.

We owe it to the suffering souls them

We owe it to the suffering souls them selves to help them. It is a charity we owe them because they suffer. It is a duty to relieve them because they are our brethren. They are our kinsmen. our parents, relatives and friends, and so justice as well as charity claims for them all the relief we can give. Possibly some of these suffer for faults we caused them to commit, and hence

brightened and sweetened our

brightened and sweetened our lives; kind relatives and friends, who gave us a helping hand and whose goodness and friendship we did not adequately re-quite. We are debtors to all these and can more than repay all by giving them in their need the offering of our prayers

and good works. How often we place flowers upon the graves of our loved ones, there to fade and wither before

another sun has set, and how senseless these for Catholics, unless accompanied

keep them ever fresh and green by the

dews of God's grace falling gently on them in response to our prayers in their

The only way to save time is to spend

John's "Busy Day" uation was desperate.

me morning he started it. My, what a comnthere was in the kitchen! From my bedI occasionally caught glimpses of poor
struggling with that mountain of dirty by the prayers of those who give them. Let us twine the memories of the departed around our minds and hearts and

clothes.

It ever a man had all the "exercise" he wanted may husband was that man! Couldn't help feeling sorry for him, and yet it made me laugh, for I remembered how he made tun of me when hinted so strongly for a 1900 Gravity Washer. When he finally got the clothes done and on the line, he was just about "all in."

The man had all the "exercise" he wanted washing by hand-rubbing washboard, and he will be you a 1900 Gravity Washer. Anybody can get one withing for the Washer Be Excuse me for writing some form the sum of th

I. E. MORRIS, Manager, The 1900 Washer Co., 357 Yonge St., Toronto, Canada.

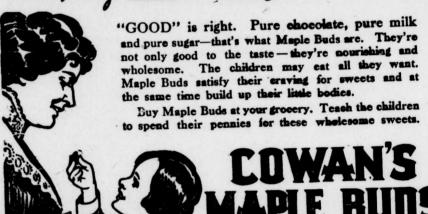
That's all he said, but he lost no time in sending for their Free Washer Book. The book came in due time and with it an offer to send the 1900 Gravity Washer on thirty days' free trial. My husband jumped at the chance to try the Washer without having to spend a cent. "We'll have four weeks' use of the Washer anyway, even it we don't decide to keep it," he said! So he told the Company to send on the Washer. It was sent promptly, all charges paid, and the 1900 Washer Company offered to let us pay for it in little easy payments. The next week I felt ever saw, and it almost runs itself. Takes only six minutes to wash a tubful, and the garments come out spotlessly clean.

and no many got the groups done and on the man, he was just about "all in."

That evening Join came to my room, and said ind of sheepishly—"What's the name of the firm Lat makes those washers you were telling me.

Sincerely yours, MRS. J. H. SMITH.

"Grandpa Says THESE Are Good for Little Boys!"



PLE BUIS Look for the Name. They're not Maple Buds unless they're Cowan's THE COWAN CO.

BUY YOUJR FALL& WINTER AT ENGLISH PRICES

Reso Ulster

The Rego

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Made to Measure

Preserve individuality in your attire. Get your clothing to your

own measure

Regoette

London Styles Lead the World

875 The REGOETTE RAINCOAT is one of the most popular waterproof cloth coats worn in England to-day. Thousands have been sold—many to the best-dressed men in

For smart fall wear the Regoette is a stylish walking coat, as well as a perfect waterproof. It looks well, and wears well, and will be admired in any company.

owing to our enormous tailoring business—30 branches in London alone—we are able to buy the best materials at the lowest prices. That makes it possible for us to make this offer to Canadian men:—OUR REGOETER RAINCOATS, guaranteed absolutely waterfeat to Canadian requirements, made by expect Parellich. proof, cut to Canadian requirements, made by expert English craftsmen, from best English materials. Made to your measure, and according to New York or London styles, for \$8.75,

ure, and according to New York or London styles, for \$5.75, carriage and duty paid.

The Regoette is made in several styles. You may choose the style you prefer, and each style carries our guarantee that it is absolutely waterproof, and cut to fit your measure, or money back.

Order Your Winter Overcoat Now! \$16.25
THE TWO FOR \$16

Here is a heavy Double-breasted Rego Ulster, made to your measure by London tailors, and which has become tremendously popular. It is smart and elegant in appearance, with belt behind. Your choice of plais Italian or feece linings, the latter something entirely new and very warm. Made in England, the price is low—8.75—duty and carriage paid. The same cost made in Canada would cost you from twice to three times the money. And you can have the REGO ULSTER and the REGOETTE RAINCOAT for \$16.25, carriage and duty paid.

for \$16.25, carriage and duty paid.

Send for our free magasine, "Fachions for Men"—the only men's fashion journal published. Tells all the latest fade and fashions in clothes and men's furnishings. We will also send free sammers' measure, of the best old country materials—\$18.25 for the two. We pay all carriage and duty charges. We make this offer to get in touch with more Canadian customers.

Preserve individuals.

Address for Magazine and Pattern samples our Can-adian Office: THE REGO CLOTHIERS, LIMITED, 102 Janes Building, Terente.

THE REGO CLOTHIERS, LIMITED, 122 Cheapside, London, E.C.



Ittle chance against GIN PILLS.

The curative properties in these pills go straight to the root of the trouble—the failure of the kidneys to keep the blood free from the irritating Uric Acid which is continually being properly, and the train of troubles vanish.

Just try it and prove it to your own satisfaction. There is no risk—money back if GIN PILLS do not help you.

50c. 8 box. 6 for \$2.50. Sample free if you write National Drug and Chamist. 50c. a box, 6 for \$2.50. Sample free if you write National Drug and Chemical Co. of Canada, Limited, Toronto.

# THE CATHOLIC CHURCH, HER The Martyrs

(Boyd Winchester in the Louisville Courier-Journa The convention of the American Federation of Catholic Societies repre sents a great Church, which stands alone, among jarring sects and creeds, majestic, venerable and invulneable which sine could not cramble for re-volutions change.

With transcendent calm the Catholic

Church requires of ber clergy and re-ligious orders that they shall renounce home, forsake their kindred, labor without reward and die without notice. The chosen ideal of life in Catholicism has always been ascenticism, the stand-ard heroism. A good priest or Sister of Charity is insured to self-denial and ready for self-sacritics and expects to be found in some minority which wins

The Sisters of Charity bind themselves to service by the triple vows, for life, or poversy, chastity and obedience; they take needful food to the cottage hearth, attend the dying bed of the humblest and administer consolation in life, extrament house.

tion in life's extremest hour.

Every one must respect and revere the priesthood for their learning, their talents, their piety and their untiring labors in the diffusion of light, hope and consolation; postpouing all the gratifi-cations of worldly pride to the severe but heaven-gaining glories of their

sentiments which his religion inspires and commands "

Americanizing and Christianizing of the millions who are coming to this country from all parts of the world, is country from all parts of the world, is one of the greatest problems to which the Catholic Church has rendered signal service. For long years she has been receiving, controlling and assimil-ating, one influx after another, of foreign people. Under her fostering care come, it is estimated, fully one-half of the vast number of immigrants daily arriving at our ports. She has half of the vast number of immigrants daily arriving at our ports. She has held them for religion, and has held them for good citizenship. No one can soberly reflect upon this great labor of education and restraint without being convinced that it has been a potential force in our public life. Nothing but a venerable and universal institution, which has weathered so many centurwhich has weathered so many centuries, always the same, could have taken her incoming children and done for them what the Catholic Church has

them what the Catholic Church has accomplished.

Under the same fostering care are the great majority of our working men and women, boysland girls, who worship in any church; for no matter how prosperous some of her members may be, this Church never desists from serving the laborer, the poor and the friendless. \* \* Respect for authority, regard for personal and proprietary rights and habitual submission to law insulcated in the church, school and home, among so many employers and employed, must necessarily make for tranquillity and industrial peace. \* \* But few who do not recognize the Catholic Church as the greatest single moral force in the world. It is the religion of a puissant spiritual power, which legislates, prohibits and punishes. It appeals to the imagination, the senses and the heart, without too great a strain on the reason, and supplies the invigor-

on the reason, and supplies the invigor-ating atmosphere which is necessary to strength character and adapt it to the usages of our present existence. There is no country where this Church

is not to be found, rewarding the hospitality that receives her; every field of the Old World finds her defending the various flags of every faith and upholding law and order. Froude, the historvarious fiags of every fatth and uphold-ing law and order. Froude, the histor-ian, says: "Free from all prejudices, in favor of any nation or any political form of government, she allies herself with all the principles which successively pre-vail in the various organizations of society, accepts them all; but her faith and principles unchanged and incapable

every expression of patriotic aspiration, in whatever has been attempted for the well-being and uplift of the human race, the Church and its clergy have honorably and effectively labored in the fore-

Most rank.

Unquestionably during the terrible condition from the middle of the sixteenth century to the middle of the seventeenth century, when Europe became drenched in human blood, and after the downfall of the Roman Empire and the so-called German Holy Empire had broken into discordant States, the Roman Church became the most potential organ for enforcing peace and law Seated on the hills once occupied by the Cæsars, representing supreme spiritual authority, great Pontiffs came like the early Gregories, Leos and Innocents, who proclaimed at the various centres of Europe a true and beneficial law of nations, and the spirit of the blessed Founder of Christianity asserted itself in efforts to check the mediseval flood of cruelty and war

Catholicism was the religion of Eng-land's most glorious era, the religion of her most ennobled patriots. The body of the Common Law was given by the Catholic Alfred; he gave the elective system and that great bulwark of liberty, trial by jury. And Edward III. gave perfection to the representative system, and the statuse against con-tructive treason was enacted. All through the Middle Ages the Catholic Church was the mainstay of the weak and protector of the oppressed. It has always been predisposed to look at the labor question in a light favorable to the laborer. For example in Ger the Lutheran clergy have held aloof, while the Catholic priests have taken a foremost part in recent social

The Church manifested a remarkable genius in the development and reorgan-ization of public charities, charity in fact, is the triumph of the Catholic Church; but not a charity which is an encouragement to improvidence and

# to Diabetes

There are hundreds of martyrs to diabetes walking the streets of our cities and towns. They are to be found in every walk of life. They will be found principally among the successful men, the men who have worked and esten and drawk not wisely who in the men who have worked and eaten and drauk, not wisely but too well, who, in the frenzied pursuit of success and wealth, have neglected to take proper rest and proper exercise. These men are daily suffering untold mental and physical agonics. They are paying the price of neglect and neadlessness. They need their ability now more than ever, need to be fit and well. Instead, they are in the grin of the dread malady. are in the grip of the dread malady, Disbetes melitius.

While they were piling up their wealth or working indefatigably toward some goal of political or professional success, a scientist in far-off Germany was workirg in their behalf, working patiently, industriously to provide a means of saving for them their health, the greatsaving for them their health, the greatest bosh of life. He succeeded. They—
the martyrs—may now enjoy the benefits
of his research and work. He has given
it to the world in the form of Sanol's
Anti-Diabetes, (in the Uoited States
Expurgo Anti-Diabetes), which remedy
has already made some wonderful cures
in Winnieg and other Canadian cities.
The makers have strong testimonials but heaven gaining glories of the poverty.

In them there remains the consoling evidence that the simplicity of the patriarch, the plety of the saints and the patience of the martyrs have not wholly vanished. Lamartine writes of the priest as "a man of no family, but who belongs to every family; a man who belongs to every family; a man who belongs to all classes, to the lower who belongs to all classes, to the lower who belongs to all classes, to the lower who belongs to every family; a man who belongs to every family; a man who belongs to all classes, to the lower who belongs to all classes.

In Winnipez, In the makers have strong to the form residents of cities. A post card will bring these addresses. Toe formula for this remedy has been secured for the exclusive use of the SANOL MANU-FACTURING COMPANY OF CAN-ADA LTD, 977 Main Street, Winnipeg, Man. The remedy is for sale by Anderson & Nelles, 268 Dundas St., London, Canada. Price \$2.00 per bottle.

self-surrender. In the eloquent words of Judge O'Doherty, "The Catholic Church is charity in action; the tongue of an angel would be required to do even measureable justice to Catholic ideals of charity." \* \* \* \*

With American Catholics there exists
the most perfect barmony between loyalty to country and loyalty to Church;
they are not only good Catholics in the
Church sense, but broadly Catholic in the secular sense of the word. Catholic primates illustrate the perfect union of service to the State and service to God; they are a bulwark against atheism and anarchy; against tearing down of morality and government upon which the

foundations of a country depend.

Catholicism makes way at a growing rate in the United States because the Government lets it alone. Here the enthusiasm which works miracles finds free scope. Perfect accord without a concordat, exists between the Church and State in free America, and in this fortunate country of ours liberty and relig-ion are natural allies, and go forward

#### CATHOLIC LAYMEN

In the early days of Christianity, each Christian was a missionary, zealous to bring all with whom he came into con-tact the good tidings of Christ's word. Each contributed something to that wonderful extension of the Church, which is rightly considered miraculous. But in later times, the lay members of the Church gave way to the tendency to allow the clergy to do everything and relinquished nearly all active co-opera-tion in the advancement of religion.

History is replete with the stories of the heroic efforts made by the clergy to bring the Word of God to all men and of the success of their unassisted labors.
Thus, too, our own early days have witnessed the priest, already overburdened with spiritual duties, stepping forward to take upon himself necessary social and educational works, and despite difficulties. culties, attain a phenomenal success. But the co-operation of the lay members has often been lacking, that active in-terest of the individual Christian which had made the wonders of the early later Middle Ages.

There are signs that to-day the lay-man is arousing himself to his work, and attacking the problems which, for years past he has left to the priest alone. The laymen is co-operating with the priest in spiritual work. He comes in more regular attendance to the parish societies, and is making of his own society, the Holy Name Society, a force in the land for clean Christian living. He is more than ever interested in the great work of the St. Vincent de Paul Society, and is zealous for the intelli-gent carrying on of the work. This in-terest is the result of the highest kind of supernatural notions and a real desire for the advancement of religion and charity for themselves and others.

Further than this, the layman is put-ting the spirit of energy into other works. He has joined with his fellows to form the Federation of Catholic Soci-

# "SOME HA'E MEAT, AND CANNA EAT"

So Bobby Burns tersely describes the rich, but still poor, dyspeptica. But their case is not now so desperate as when Burns wrote. For the man who has the food now can eat without suffering for it, if he just follows the meal with a Na-Dru-Co Dyspepsia Tablet.

These remarkable tablets banish the troubles of the chronic dyspeptic—the man who is bilious—the sufferer from heartburn, gas on the stomach or occa-

man who is bilious—the sufferer from heartburn, gas on the stomach or occasional indigestion. You can eat hearty meals of wholesome food—and digest them, too—if you take Na-Dru-Co Dyspepsia Tablets.

Compounded by expert chemists, after probably the best formula known to medical science, they are quick and certain in their action, giving prompt relief from all forms of stomach trouble, toning up and strengthening the digesttoning up and strengthening the digest-ive organs and bringing about permanent

A man is no stronger than his stomach. Fit yourself for your best work by taking Na-Dru-Co Dyspepsia Tableta, Soc. at your druggist's. National Drug and Chemical Co. of Canada, Limited, Montreal.

eties, whose influence for good is now felt in nearly every state of the Union. He is taking the first steps in the formation of a Catholic Young Men's Association, to supply an evident need of our boys and to offset the work of the Y. M. C. A. of evangelical churches. He is deadly interested in the evening Y. M. C. A. of evangelical churches. He is deeply interested in the evening schrols, epening everywhere under Catholic auspices, to help our working men and women, and offers time and money in sid of them. It is laymen, too, who have started the society which has as its main purpose the combatting of Socialism, and which has just published the first issue of its journal, "The Common Cause."

mon Cause."

The layman is rising to a sense of his duty, and with the knowledge of what the priest, alone and unassisted, has ac-complished, he can legitimately hope for splendid results. Let the good work go on, let all follow the lead so auspic-lously taken, let all look upon themselves as missionaries to advance the work that Our Lord instituted, of leading all men to salvation, and religion will doubtless experience in our own days that won-derful extension and propaganda which marked it in the beginning. — Catholic Baltetin

What is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the tife-road had no obstacles to surmount who would ever get up? No one can climb on thin air.

## DIOCESE OF HAMILTON

JOSEPH'S CONVENT, HAMILTON

A solemn reception and profession of Sisters took place in St. Joseph's Convent Chaplel on Saturday the 19th inst. Long before the time appointed for the ceremony the chapel was filled by the relatives and friends of the Sisters who were to make their yows and of the young ladies to be received into the Order.

Order.

As the bell sounded the hour the procession of candidates and novices approached the chapel and the expectant friends beheld the young ladies attired in bridal robes, attended by little maids of honor. Then followed the novices and the members of the community.

in bridal robes, attended by little maids of honor. Then followed the novices and the members of the community.

The Holy Sacrifice of the Mass was offered by Right Rev. Monsignor Mahony, V. G. In the sanctuary were Very Rev. Dean Coty, Rev. Fathers Leyes, Bonomi, Maloney, O Sullivan, and Flahaven of this city, Rev. Fathers Padden and Cloheey of Brantford and Rev. Fathers Poyle of Cayuga.

At the conclusion of the Holy Sacrifice the yeung ladies approached the altar and were interrogated in the usual form by Right Rev. Officiant. Having expressed their desire of being admitted into the congregation and of living only for God and their neighbor they retired to divest themselves of their worldly attire and receive in exchange the habit of the sisters of St. Joseph.

Having returned to the chapel Right Rev. Mgr. Mahony, V. G., who officiated in the absence of His Lordship, Bishop Dowling, discoursed eloquentity on the mystical meaning of the ceremony. He referred to our Saviour's visiting Bethany and answering Martha's complaint against Mary by the words "Martha, Martha, thou art troubled about many things but one thing is necessary. Mary has chosen the better part which shall not be taken away from her."

Concerning the young ladies who have now re-

Concerning the young ladies who have now received the holy habit, more truly may it be said,
continued the Rev. Doctor, that the "better part"
has been chosen for them since their vocation had
ever been in the eternal mind of God, had been fostered by pious parents, strengthened by divine inspirations until the crowning grace, the fuifilling of God's
design, was accomplished by their renouncing forever the vanities of the world for a life of sanctity and
groot works.

design, was acceptable of a life of sanctity and good works.

The vows of poverty, chastity and obedience, their significance and power against the crying evils of the present age were most lucidly portrayed, and the parents, brothers and sisters of the participants in the cremony, congratulated in having a daughter or a sister of the family consecrated to God, who though separated from them in a corporal sense were always spiritually united to them—one, whom the rising sun found praying for their interests, obtaining for them daily from the Eucharistic Heart of the Saviour priceless graces and blessings.

In conclusion God's blessing was asked on the noble congregation of St. Joseph which enbraces every good work, that other devoted labourers might be found to continue and advance the interests of the community.

being sord work and advance the interests of the community. The names of the Sisters who pronounced their vows were, Sister Mary St. Roch, formerly Miss Agnes Hogan of Ushawa, Sister Mary Francis Joseph, formerly Miss Julia Goleen of Maynooth, Sister Mary Placidia, formerly Miss Ctharine McConnell of Woodstock, Sister Mary St. Thomas, tormerly Miss Lizabeth O Connor of Kenilworth, and Sister Mary Alfonsa, formerly Miss Maggie Meegan, of Hamitton. The names of the newly received were, Miss Clara Smith of Hamitton, to be known, in religion Sister Mary St. Stephen, Miss May Holland, as Sister Mary Basilia, Miss Lulu Bonnofski of Berlin, as Sister Mary Macarius, Miss Ina Gormican of Toronto, as Sister Mary Augusta, Miss Mary O Connor of Brantford, as Sister Mary St. Patrica, Miss Mary Long of Caybga, as Sister Mary St. Philip, Miss Margaret Gallagher, of Hamitton as Sister Mary Mer edes and Miss Anna McPhee, of Brantford as Sister Mary St. Gregory.

#### DEATH OF A RELIGIOUS

The Sisters of St. Joseph of Peterborough' Diocess have suffered a great loss in the death of Mother Theodosia O'Meara, which sad event took place at St. Joseph's Hospital. on Sunday, October 13th. This distinguished Sister had completed the thirty-second year of her Religious life, and formuch of that time held positions of trust in the community, having been local Superior for fifteen years and a member of the Reverend Mother's council for almost as long. She was Superior of St. Joseph's convent, Cobourg, for twelve years, where "none knew her but to love her;" and at the time of her last tilness was superior of St. Mary's convent, Peterborough, Mother Theodosia was one of the little band, who, upwards of thirty years ago, founded the first convent of their Order in the Diocese of Peterborough and nobly has she always served her struggling community.

Her rare musical talent was a proverb with those among whom ishe labored; she was possessed of marked ability as a teacher, and a genius for winning the confidence and affection of her pupils, who recognized in her, not only a capable instructor but a sincere friend. Al hough she was in failing health during the past year, her pupils, at the recent examinations, achieved unisually brilliant success; and they testified their love and admiration for her by their spontaneous expressions of regret at the time of her decease. While possessed of this strength of character, or because of it, she was always bright and cheeful, and simple and chief like in all her relations.

But above all, she was a faithful Religious, and the second of her

character, or because of it she was always bright and cheriful, and simple and child like in all her relations.

June 1988 and child like in all her relations.

When death came she recognized the voice of her Divine Master, and answered it as willingly and largerly as she did thirty years ago when He called hier from the world to the convent.

There were present at her death-bed, Reverend Mother Superior and many of her dearest friends in the community. The prayers for the departing soul were read by Right Rev. Bishop O'Connor, who when Dean of Barrie, brought her to the novitiate of the Sisters of St. Joseph in Toronto, and who had likewise assisted at the bedside of her dying mother. On Tuesday, October 15th, the solemn obsequies were celebrated in the chapel of Mount St. Joseph, whose walls have so often echoed to her matchless music, and her rapt hymning of the praises of God. Many Reverend friends of the community occupied the sanctuary, among whom, besides the local clergy, were Rev. Father Murray of Cobourg, Ven. Archdeacon Casey of Lindsay, and Rev. Father Scanlon of Grafton. His Lordship Bishop O'Connor, aided by Rev. Father ritzpatrick and Rev. Father O'Sullivan, sang the Requiem Mass. Dr. O'Brien paid an eloquent tribute to her life and services, emphasizing the willingness and generosity with which she undertook any work entrusted to her, and the enthusiasm which always resulted in its success. He referred feelingly to her almost magic mastery of the organ, and to the delight she had always shown in using this rare gift in the service of the church.

Then the cortege left the chapel in the usual order, headed by the cross-bearer, the remains being tollowed as far as the door of the chapter in the members of her sorrowing community, one brother, Mr. Thomas O'Meara of Barrie. te members of her sorrowing comother, Mr. Thomas O'Meara of Barrie.

# ravors Received

lish.

I request the prayers of the readers of the Record for a great temporal favor—that I may be successful in my work at school and obtain my teacher's certificate this fall.

A Guelph subscriber to the CATROLIC RECORD asks the prayers of the faithful for two requests. If granted will have two Masses for the Soul's in Furgatory and will have it published in the CATROLIC RECORD.

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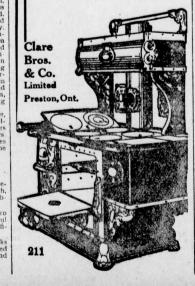
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I resolved that, like the sun, so long as my day lasted, I would look on the bright side of everything.—Hood. The omission of a duty is not only an

opportunity lost, but a guilt contracted.

-- Fr. Hayes. Pain comes to us from the hand of God for our good. Great are the re-wards in store for these who know its value and accept it as a mercy.

He who strives unwearyingly to make himself more knowing, more helpful, beconscious of ever increasing inner strength and joy.

Smiles are as indispensable to true success in life as money, mind and might. As long as a man can smile he It is selfish to dwell on our griefs as

if some strange thing had happened to us, as though they were too important to be believed, or it were a virtue to smile under them. That bereavement seems rather sanctified which saddens the heart not over much, and softens vithout withering it.

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